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THE CALL OF THE PACIFIC

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London

THE EPWORTH PRESS

(J. ALFRED SHARP)

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The Call of the Pacific

CHAPTER I

Introductory

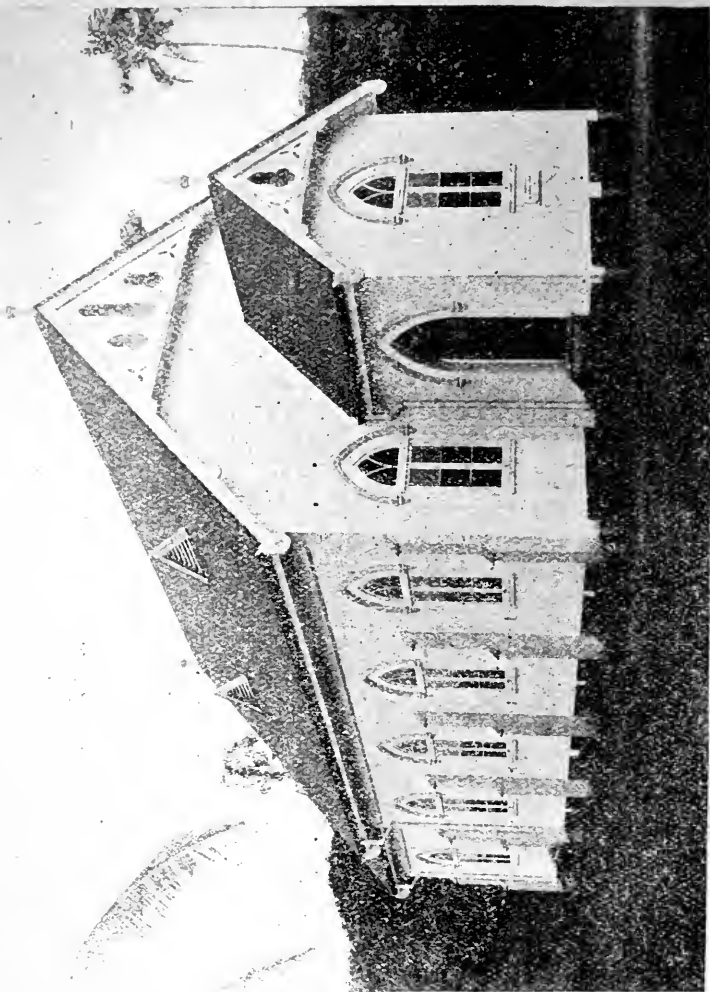
And so the Word had breath, and wrought
With human hands the creed of creeds

Which he may read that binds the sheaf,
Or builds the house, or digs the grave,
And those wild eyes that watch the wave
In roarings round the coral reef.

TENNYSON, *In Memoriam*.

THIS book is intended primarily for use in Missionary study-classes. It will therefore make no pretence of literary refinement, but will attempt to set forth as faithfully as possible, and in the fewest possible words, the great needs which still clamour from the Isles of the Seas.

The Pacific is a geographical term covering 27,000,000 square miles of water, and embracing some hundreds, if not thousands, of islands. Vast distances separate land from land, and no smaller differences divide the character and customs of



the people one from another. No attempt will be made to deal exhaustively with these questions, or to notice every island and eyot in these lonely seas ; but, for those who wish to study the conditions more thoroughly, there are volumes dealing with the subject from many points of view. The limits of space, no less than the avowed object of the book, forbid more than a glance at some of the more important places, and it will often be necessary to deal with whole groups of islands, and even with groups of groups. It is to be regretted that many important missions, and many honoured names, will therefore have to be dismissed with a sentence, or even omitted altogether. The difficulty has been to decide what to leave out, rather than what to put in ; and, though criticism may be passed upon the selection, the writer has striven to show forth those parts of the Pacific where the Call is the loudest.

It will be noticed that there is only an occasional reference to Roman Catholic missions. This is not due to any lack of appreciation of the heroic work carried on by that great Church in many parts of the South Sea Islands, but to the fact that it is almost impossible to obtain adequate information ; for reports and statistics are not published for the use of the general public, as is



ISLAND CHILDREN.

done by Protestant societies. Moreover, this work is intended for Protestant students interested in the efforts of Protestant denominations.

There is perhaps no mission field in the world so full of romantic interest as the Pacific. It possesses the charm of singular beauty, and its very geography gives us unusual and poetical words. Then it is peopled with child-races, and childhood (even when it is naughty) is never without its peculiar attraction. These island children have been undoubtedly wicked and vulgar at times ; but because they are children we find it easier to forgive, and their manifest contrition makes a tender appeal to us. We must remember, right through our study, that it is childhood with which we have to deal, and we must orient our minds accordingly. It will be child-vices—black as they have been ; child-faces—though old and wrinkled ; child-minds—though cunning and treacherous ; and child-virtues—neither deep nor strong, which will occupy our attention.

The Past of the Pacific has been romantic enough from the European point of view. Many South Sea bubbles have floated on the dreamy air of imagination, and have been, for the moment, iridescent with strange colours. Here are laid the scenes of *Treasure Island*, *Catriona*, and

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Kidnapped. The ghosts of John Silver and his riotous crew may walk at any moment. We sail past many an island whereon Ben Gunn might easily have been marooned; nor should we be surprised overmuch if we caught sight of the Jolly Roger or the Black Flag fluttering at the mast-head of some mysterious vessel tacking her way into an opening in the coral reef. It was not blind chance which led that immortal boy, Robert Louis Stevenson, to the South Seas. Though his eyes opened upon a bleaker land, his spirit was born in these warmer climes, and it was fitting that his soul should take its last and greatest leap from a Samoan mountain-top, over the wind-swept reefs and restless ocean, to its yet more natural home.

Sometimes one wonders whether it was the brown or white man who practised the greater devilry in the Pacific. Possibly the honours must go to the white. The story of the mutiny of the *Bounty*, with endless and gruesome variations, is still told by rum-drinking captains who lounge in the rank bar-parlours of third-class island hotels. It is worth an hour's patience to start these tough remnants of the past to talk. At length their tanned and scarred faces will wrinkle into unwholesome smiles, and there will come forth blood-curdling stories of 'Bully Hayes,' besmirched

with much foul language and interspersed by lurid laughs, but told in an inimitable manner, and as vivid and terrible as a drawing by Doré. The old 'black-birders' are not all dead. They live, for the most part, in semi-retirement, and their half-caste daughters are trying hard to be as English as possible. Some keep a 'kava' shop in the native quarter, and, when the sun is setting over the harbour, they may be found sitting on green-painted seats under the shade of imported trees in a modern coast-town. A frown deepens on their faces as they watch rubber-tyred carriages roll by, and one knocks the ashes out of a stumpy pipe and grunts to the other, 'Not like the good old days, Harry !'

A New Pacific has been born. The infant is still swaddled in clothes that cause it much discomfort ; but it will not be long now before it gets into its go-cart and learns to use its limbs. The developments of the last twenty years are but prophecies of things to come ; for Commerce has begun to exploit the undeniable wealth of these lands, and the trade is already much larger than the majority of people imagine. In the wake of Industry new conditions are arising, and a new era for the South Seas is at hand.

The Pacific, it must be remembered, has a strategic importance which must find expression

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in the vastness of its waters rather than in the smallness of its land-areas. In these awful days of huge warships, which command the air no less than the water, the great oceans count for more than the great continents. Already the angry boom of modern artillery has awakened echoes in the quiet woods of these dream-haunted isles; the fretting waves have been crimson-tipped when the machine-gun has ceased its hellish rattle; and the neutral-tinted man-of-war has become a commonplace in many of the reef-locked harbours of these seas.

The Pacific is already one of the great trade-routes of the world—destined, maybe, to become the greatest. New markets are opening up on either side of the wide ocean, and the gulf-stream of opportunity is creating new currents of enterprise. Britain, Germany, the United States, France, and Holland have each important interests in this part of the new world, and they are preparing to develop and defend them as circumstances permit. It will not be long now before the Panama Canal will be cut through, and on that flood of water, ships from every clime will float to the Pacific. Many places that to-day are only ports of call will then be great cities with crowded populations, and to the Christian Church there will come vast responsibilities and over-full opportunities which she must not deny.

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Romance, too, has had its place in the evangelization of the Pacific. The history of Christian effort in these islands has given the world some of its most thrilling tales. Great names leap before the memory at the mere mention of these lands, and the roll of honour is a long and illustrious one. The keynote of that evangelization, as compared with that of other peoples, is rapidity. In some islands, in a few brief years, the most startling and dramatic change has taken place, and there has been furnished a unique apologetic for the Christian faith.

That very rapid transition has given birth to many problems which cause us to knit our brows to-day. While it is a matter for the profoundest thankfulness that the brutality, licentiousness, infanticide, and cannibalism of the old days are gone, it must be a subject for serious thought and anxiety that the moral life of these people leaves so much still to be desired. Child-minds we said they were; and children, though easily influenced by the good, are very susceptible to the bad—especially if it be novel. The shallow soil gives an early and promising growth, but the danger is lest there be no full corn in the ear. We shall see later in our study that we have now to face situations of extreme difficulty which have been, in large measure, caused by the very process of

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evangelization itself ; and we shall have to notice the superficiality of religious life which has followed the transformation of a naturally shallow mind. The converts are in the 'secondary stage' of experience—a time of testing for them, and of difficulty for the missionary.

Shame to relate, Commerce is, in many places, out-pacing the Evangel. The trader has often gone before the missionary, and still, too frequently, overwhelms him. The unfortunate result is that a lower standard of life is set before the native than he has the right to expect from a superior race ; and, as vices are more primitive than virtues, it comes about that the brown man seizes greedily the white man's badnesses without any of his redeeming goodnesses.

It will come as a surprise to many readers to discover how large a part of the Pacific is yet untouched by Christian influence, and remains in the rankest heathenism. Vast tracts of country are, even to-day, untraversed by the bearer of the Good Tidings. Cannibalism, inter-tribal war, infanticide, and all the attendant horrors of heathenism flourish with almost pristine power. The old question comes to us still with arresting force,

Can we to men benighted
The Lamp of life deny ?

Introductory

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Perhaps it may seem that in this volume there is too little prominence given to the work already accomplished. This is done purposely ; for so much has been written of success, that it stands in no need of further emphasis ; but there does require a full consideration of the great task that still confronts the Church in the Pacific.

Another source of anxiety is the mysterious and continued decrease of the native races. We sometimes ask ourselves whether there will be an indigenous tribe of any importance in a century's time. In some parts the declension has been tragically and dramatically swift, and the difficulty is to find any reason, or set of reasons, which will account adequately for all the facts. Many thoughtful and sympathetic observers have studied the question ; and, for the last thirty or forty years, the results of their observations have been noted ; but the causes have been obscure, and are, so far, inscrutable. From time to time, various reasons have been advanced to explain the depopulation of the islands, but none of them has been sufficient to account for the diminution. Here and there a small tribe has seemingly recovered—as in Samoa and Tonga—but they have been the finest specimens of Pacific Islanders, and least affected therefore. Mr. Arthur Mahaffy, Assistant High Commissioner to the Western

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Pacific, in the course of a most able report written on the 27th of December, 1909, states :

‘The three main divisions of the Oceanic Islands are the Polynesian, the Micronesian, and the Melanesian. In every one of these divisions a decrease has been observed, and almost in every sub-division or particular race of each division.

‘For my own part, I am sometimes tempted to think that we may be face to face with one of the manifestations of some evolutionary law, as yet not generalized by science, because not fully understood. I should be the last, however, to make the least relaxation of any and every effort which we can make, to maintain, uphold, and assist the natives of these islands in their struggle for existence.

‘Since, therefore, in no group of the Pacific islands have either the Melanesians, Polynesians, or Micronesians escaped the curse of the tree of knowledge, is it not possible that there may exist some natural law, which we are unable to formulate, but of which we are even now witnessing the operation, which decrees that, under certain conditions, native races shall decline and fail, even as in ages past those former races which have left behind them memorials in the cyclopean stonework scattered

through the Pacific, from the Caroline Islands to Easter Island, have in their appointed time vanished away, without leaving a legend or tradition to mark their origin, their rise, decline, and ultimate fate ?'

To these problems native to the Pacific, there is to be added a new scourge, which has overflowed from Asia. The dying peoples are surely giving place to others. The coming of Commerce has brought about entirely new labour conditions. The old ways are useless for its purpose. Large industries, with abundant capital to support them, have taken root in the islands, and are spreading with marvellous rapidity. These enterprises require large supplies of 'labour' to keep them going. The workers must be of a type suited to the continuous needs. The spasmodic efforts of the casual Polynesian are of little value to the organized industries ; hence, to supply the demand, Asiatics are pouring into the Pacific. They are serving a present purpose, and Commerce is too busy to ask what the ultimate end of this race movement will be ; but the question will have to be faced one day—then it may be too late to deal with it. To-day we may hear in the islands of the South Seas the multitudinous tongues of India, the queer sing-song intonations of China, the sharp speech of Japan. They bring with them strange

customs, which excite wonder in the simple minds of the child-races of the Pacific, and which cause perplexity to the European. The Governments in these islands have a problem before them in the ruling of these people, and there may yet be many grave hours before that problem is finally solved. It would seem, at present, that the Pacific is destined to be the home of these older races, for they settle down to their less strenuous life with a complacency that is difficult to move. The missionary finds in them a new and heavier responsibility. He has been accustomed to deal with peoples in these seas who have accepted with but little question the truths he has taught them. Now he is face to face with hoary religions and men proud of their past, and to win them is a task of far greater magnitude than that of earlier times. There can never be the rapid changes that took place in the days gone by ; only by patient days of toil and long nights of prayer will this new task be accomplished. A strange set of circumstances is being formed, and the Pacific is assuming a complexity and perplexity that our fathers knew not of.

These changing conditions make a change—not in the gospel, but in the presentation and application of it. The work of the missionary has become more diverse. It cannot be too strongly

emphasized that the most capable and devoted men that the Church can produce are required in the Pacific to-day. To fit the native races to compete in their new conditions of existence means that new methods of teaching have to be employed. The goal of their life is quite other than it was thirty years ago. As will be seen later, the need for industrial, agricultural, and technical education grows year by year. Care must be given to the developing mind. The child-state is passing, and the devil of doubt is coming to tempt them with 'copper-coloured face, head a little on one side, *asking questions.*' We must shield them, as far as is consistent with true growth, from the 'doubt that kills.' The real uplifting of the races must be done by those of their own blood ; hence the necessity for a better type of native teacher and minister. The soil is being turned by the ploughshare of Western civilization ; it is for us to see that the very best seed is cast into the furrows. For, while our civilization brings a great many blessings to the native, lifts his horizons, and multiplies his powers, it also brings with it special temptations.

'It means progress ; but it means more. Coming under the influence of Western men and Western ways, the Cook Islanders will have to go through the mill. They will have to face



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the discipline of new forms of temptation, mammonism, and luxury of all kinds. Are they not coming within the circle of civilization ?

‘What these changes say to the missionary is not, “Your work is done” ; but rather, “New occasions teach new duties.” But new occasions may be difficult occasions ; and that the corresponding duties may not be quite easily discovered, our missionaries are finding out.’¹

Much will have to be done in the way of building up a native church throughout the Pacific. There has been too much reliance upon the missionary on the one hand, and too great a tendency towards Ethiopianism on the other. The fact that the islands have been governed from centres outside of themselves, has militated against the formation of a really self-dependent church. They have not been as fully understood as they should have been by the responsible persons, and the result has been trouble, division, or apathy on the part of the converts. The subject is fraught with the greatest difficulty, and, in the nature of the case, the rough-and-ready methods of dealing with the problem are doomed to failure. The objective must be kept constantly before the eyes of both missionary and people, and the attaining thereto must be a natural growth.

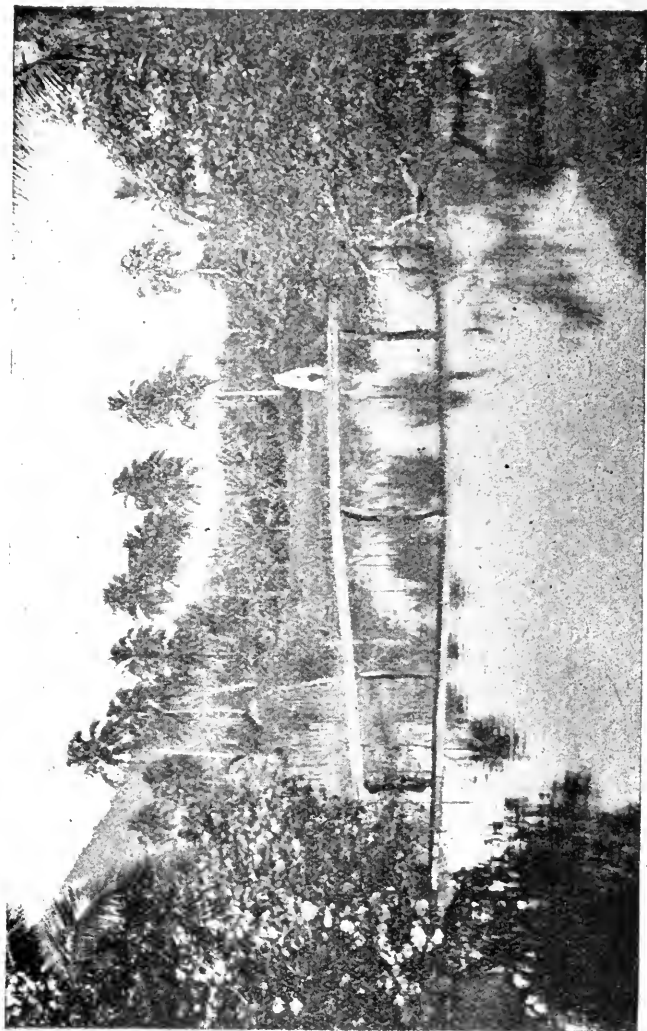
¹ L.M.S. Report, 1910.

The past history of some of these native churches is such as to inspire both thankfulness and hope. We shall discover, as we proceed, that a very healthy missionary spirit has been born in the hearts of many of the people, and more brown men than white men have given their lives for their fellows in the Pacific. Tonga, Tahiti, Samoa, Fiji, hold a place in the evangelization of the Western Pacific which is a credit to themselves and an honour to the churches they represent. The loyalty of these child-converts, under the most trying conditions, and in face of bitter persecution, is one of the evidences of the reality of the change that has taken place in some of their lives. Then the liberality of the natives is probably unequalled in any other part of the world. When it is remembered how little they have to give, and when the amounts contributed are considered, the wonder at their generosity grows. Within half a century some of these islanders have come from abject savagery to a state when they gladly support their Christian teachers, and even provide funds to send the gospel to those yet in darkness. Better still, we cannot fail to be impressed with the spirituality of many of these lately-heathen people. It is not the tempered and disciplined spirituality of our more evolved ideals, but there

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is the unmistakable witness given by these men and women of a life of communion and intercourse with God. They do not speak our language, either of word or of thought ; but God speaks to them in the speech they can understand, and their faces are transfigured by ' the light that never was on sea or land.' They have come to know Christ, whom to know is life eternal.

In pursuing our study of the conditions of the various groups in the Pacific, we shall commence in the east, and follow the path of the sun. This course is not chosen arbitrarily or sentimentally. It was the way the light actually came to the Pacific. The east was christianized first, and the influence has been gradually spreading westward. We shall find, too, that, in the main, the higher and more vigorous races of the Pacific are to be found in the east, and once we cross the ' date-line ' in Fiji, we meet with lower types of people, whose need makes an even greater appeal to us. We shall finish in Australia, where the aboriginal—the lowest human on our planet—is still waiting for justice and mercy from a higher race.



TROPIC PALMS IN CLUSTER.

CHAPTER II

The Eastward Groups—Society, Cook, and Savage Islands

I am engaged in the best of services, for the best of Masters, and upon the best of terms.

JOHN WILLIAMS.

SOCIETY ISLANDS

THE Tahiti Archipelago consists of eleven islands of varying size, of which the largest by far is Tahiti itself. These are often called the Society Islands. They lie between 16° and 18° latitude S. and between 148° and 155° longitude W. They are, therefore, extremely centrally situated in the Pacific, being midway between Sydney and San Francisco and between Honolulu and Auckland. The Panama Canal is only 4,000 miles distant, and Tahiti lies in the line of its trade.

The Land
and People

For the most part the islands are volcanic in origin. The soil is exceptionally fertile. The lofty mountains which pierce the blue sky with their rugged peaks are clothed with dense forests of perennial green. Streams, condensed from

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mountain mists, cascade down the steep sides, ripple in quiet valleys, and then flow evenly in broad streams to the great ocean. Round the islands there is the mysterious coral reef which keeps the inner belt of water as calm as an inland lake. Between the reef and the white, glistening shore, fringed with luxuriant palms and graceful trees, there is excellent anchorage for ships. Altogether Tahiti is one of the most beautiful places in these lovely Southern Seas, and visitors never weary of speaking of its restful charms.

The area of the group is, roughly, 650 square miles, of which Tahiti itself contains 600. The other fifty are scattered over the tiny eyots sleeping in the blue waters of the Pacific.

The chief town is Papeete, with a beautiful harbour and a population of 3,500—half of whom are French or French half-breeds. Among the 800 pure whites a score of nations are represented, and all the fascination, as well as the confusion, of Babel is present.

The climate, for the tropics, is remarkably healthy. It is humid, but not depressing as in Fiji and Samoa. The mean temperature is 77°, the maximum 84°, and the minimum 69°.

The aboriginal inhabitants are a Polynesian race, and their language and manners are said to be the gentlest in the Pacific. The people are

Society Islands

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extremely good-looking, and the women rank among the most beautiful in the islands. The colour of the skin is much lighter than that of the natives of the Western groups, and the race is much more intelligent. Unfortunately, European influences have had a disastrous effect upon native life and character. They never had much moral stamina, and indolence and lust were original sins with them; but to these have been added European vices which make Papeete one of the saddest places to visit in the Pacific.

The Tahitians were ever bold fishermen and expert seamen. They steered by the stars, and quite long voyages were undertaken in perilous crafts which put a premium upon courage. They are described by a well-known writer as 'light-hearted, frivolous, courteous, and generous; but with these traits are blended deceit, irritability, and cruelty which formerly reached an unexampled degree of savage brutality. Their notions of morality were never, according to one's ideas, very precise. . . . It would appear, however, that, with the introduction of the vices of civilization, such limitations as their primitive morality recognized have entirely disappeared, and all self-respect has been lost.' The total population is said to be about 30,000, but a very rapid decrease of the native race continues.

**Brief
History.**

There is little doubt that Tahiti was visited by a Spanish navigator (Fernandez de Quiros) in 1607, but it was not until Capt. Cook's visit in 1773-1774 that we discovered anything about the actual state of the islands. He named them the Society Islands in honour of the Royal Society. Bligh, in the *Bounty*, spent five months there in 1788, and, after the infamous 'Mutiny,' the islands were revisited by the same vessel.

In 1797 twenty-five European missionaries landed in the mission ship *Duff*; but, after enduring many hardships, the majority fled to Sydney. When King Pomare renounced heathenism in 1812, they returned, and good progress was made. In 1836 the French Catholics attempted to found a mission. This led to great friction and even war. The result was that the islands were opened to French settlement, and eventually, after much bloodshed and persecution, and in a manner far from creditable to the European power, were subjugated to the rule of France.

**Commercial
Develop-
ment.**

Since these islands have come under European control, the development along Western lines has proceeded apace. Railways, factories, and shipping give an air of busyness to the place. The value of trade is now over £250,000. Sugar, vanilla, coconuts, oranges, and mother-of-pearl are exported. The shipping exceeds 80,000 tons

per annum, and the port at Papeete has a patent slip and coal depôt. The future prospects are very bright, and large areas of land are being opened up by companies and by private enterprise. Unfortunately this inrush of Western civilization has acted disadvantageously upon the natives. Their old industries have died out, their ancient handicraft is forgotten, and they have not been able fully to assimilate the new conditions. They pay a heavy toll to progress.

Sunday, March 5, 1797, is a day that deserves to be remembered to all time in the South Pacific. From the deck of the *Duff*, off the shores of Tahiti, surrounded by open-mouthed natives who had boarded the vessel, the Rev. James F. Cover preached from 1 John iv. 16, 'God is love.' This was the first time that the gospel had been preached in these islands of the Southern Seas, and the honour of sending the first messengers belongs to that great and wonderful organization known as the London Missionary Society. Four ordained missionaries, with a number of lay workers, were left by Capt. Wilson at the island, and it was really from this spot that the first rays of Christianity shed themselves over the broad Pacific.

Early
Christian
Efforts.

In those early days a strange idea held the minds of men. It was thought that these native

racés must first be civilized before they could be evangelized. Hence large numbers of carpenters, weavers, shoemakers, and what not, accompanied the evangelist. The subsequent experience of missions has been just the opposite—first the gospel, then that mysterious something we call ‘civilization.’ It was not long before many of these enthusiasts tired of their task. Their spirit was worn down by the deceit, cruelty, and darkness around them. They had not expected a long night of fruitless toil, and, while the savages understood presents of a material sort, the gospel was meaningless to them. After about a year an opportunity came to go to Sydney, and all but a few faithful ones fled the horrors of heathenism. Those few deserve everlasting honour. A letter written by them to the directors of the Society ought to be preserved among the annals of the brave :

‘We do not expect nor solicit that the Missionary Society should put themselves to any further expense on our account ; but if the directors should judge it prudent, and find it convenient, to send out a few presents for those who have shown themselves most friendly towards us, such as knives, scissors, a few axes, and such-like articles, they will be gratefully received.

‘Experience has taught us the more we are encumbered with worldly things the less concern we have for the conversion of the heathen ; and the more our minds are detached from secular employment, the more we trust our minds will be attached to the propagation of the gospel of Jesus Christ. Otaheite affords food and raiment suitable to its climate, and sufficient to answer the great end of Providence in granting us these blessings, viz. to cover our own nakedness, and to sustain for awhile our earthly perishing tabernacles ; and having these things, we hope the Lord will teach us to be content.’

Subsequently things were put upon a better basis, principally through the help of the Rev Samuel Marsden, and in 1805 a primer was prepared and the first translation attempted. In 1812 King Pomare, after twelve years of instruction, publicly renounced heathenism, and, though human sacrifices continued and other forms of idolatry were practised, from that time the great change commenced. In a few years, with dramatic rapidity, idols were forsaken, and thousands turned from heathenism to worship Christ. Darwin has left on record his testimony to the marvellous change that took place, and until the day of his death remained a contributor to the

Society which had been instrumental in effecting it. Commander Duperry, writing in 1823, says, 'The state of the island of Tahiti is now very different from what it was in the days of Cook. The missionaries of the Society of London have entirely changed the manners and customs of the inhabitants. Idolatry no longer exists ; they profess generally the Christian religion ; the women no longer come on board the vessels, and they are very reserved on all occasions . . . the bloody wars in which the people engaged, and human sacrifices, have entirely ceased since 1816. All the natives can read and write, and have religious books translated into their language. They have built handsome churches, where they repair twice in the week, and show the greatest attention to the discourses of the preacher.'

It is difficult to restrain oneself in any account of Tahiti from dwelling upon the work of that great missionary pioneer, John Williams. In 1815 he bought a ship in Sydney and sailed for Tahiti. To him the evangelization of the Eastern Islands owes more than to any other one man. His heart was gladdened by seeing a wondrous change in his own lifetime.

The Roman Catholic influence which commenced in 1837—forty years after the first Christian efforts—brought about French aggres

sion, and in its wake followed much strife and bitter persecution. The loyalty of native Christians to their religion was worthy of a race much more deeply rooted in the faith than they. They were dark days, and it is well that we should not dwell upon them. Subsequently religious freedom was proclaimed, and in 1880 the annexation by the French took place. Owing to the change in Government, the London Missionary Society deemed it advisable to withdraw from Tahiti, and since 1890 the work has been carried on by the Paris Evangelistic Society.

It is always difficult to express in statistics or phrases the influence exerted by the gospel. The deeper things which move the spirit are beyond arithmetic and language. Not merely has heathenism passed ; but a new spirit has come to the race. Tahiti, in spite of its many dark pages, is one of the most wonderful testimonies to the power of Christ the world has known.

**The
Measure of
Success.**

When the London Missionary Society handed over the group to the Paris Missionary Society, there was left a large membership and a strong native church. A chapel costing £1,000 was built in 1885 ; and in 1886 5,000 Tahitian Bible dictionaries were printed at Raiatea. Schools were distributed throughout the islands, and every evidence of a vigorous life was to be found.

'If the whole history of the Tahitian Mission be followed with close observation, it must supply to every Christian mind and heart fresh evidence of the power of Jesus Christ over degraded humanity, and reasons for grateful praise to God. We rejoice over converted Tahitians with trembling, but still we do rejoice.'¹

The missionary spirit was early manifested, and many a Tahitian has given his life for Christ in New Guinea and other islands. When news of a great massacre of teachers in New Guinea in 1881 came to Tahiti, many were the volunteers to take their place. Three were accepted, to the great disappointment of the others equally eager to go. Said one of them in leaving, 'We are going to a dark land with the light of God's Word. He can make it shine into the hearts of the people of New Guinea, as He has made it shine in us. Our work is difficult; God can take care of us; we are not afraid.' That is Christianity.

The Work
yet to be
done.

Tahiti is evangelized; that does not mean that it is christianized. There is much yet to be done before we can be satisfied with the state of the islands. The rapid and continued decrease of the population should be considered in the light of Christian responsibility, and means taken whereby it may be checked.

¹ *Ten Decades*, by Rev. J. King, p. 187.

The Cook Islands and Nuie 31

Western vices are making fearful havoc among the people. The natives themselves have to be prepared to withstand the new curse, and we shall neglect our duty if we do not bring pressure to bear upon the authorities who are responsible for such influences. It is a hard struggle with unseen forces of evil.

‘Idolatry has passed away from this part of Polynesia ; but the onward sweep of *modern paganism* and unprincipled trade, soaked with the spirit of Bacchus, is a worse foe, and more stubborn than the old foe of barbaric times, eighty years ago.’¹

We may well tremble for the immature converts during this period of testing and temptation.

THE COOK ISLANDS AND NUIE

The Cook Islands are much smaller in size than the Society group, having an area of 142 square miles. They lie midway between Tahiti and Samoa. Some of them are volcanic in origin, with high mountains, while others are but tiny atolls cast up by the patient coral animal.

Rarotonga is certainly the finest of the group, and approaches, in charm and loveliness, the island of Tahiti. There is the same soft witchery of peak and forest, of waterfall and singing brook,

The Land
and People.

¹ Missionary's Report.

of glistening shore and restless reef, and of blue skies and bluer seas. The soil throughout is fertile and suitable for all tropical products.

The people are not so fine a physical type as the Tahitians ; but it is said their moral character is stronger. They are merry children, who take no thought for the morrow, and scarcely for to-day. The population is about 7,000.

Nuie, or *Savage Island*, as it was named by Captain Cook on account of the ferocity of its people, has an area of about 100 square miles. It has no mountains, being just an uplifted plateau of coral rock. The soil is stony and almost all unploughable ; but it is very rich, and grows fruit to perfection. There are no streams in the island, and fresh water is scarce. The climate is exceedingly mild.

The people are, of course, Polynesian, and held a reputation in the old days for great barbarity. To-day they are accounted a good-natured folk, easy to get on with, and responsive to kindness and interest. They number about 4,000.

**Brief
History.**

The Cook Islands were discovered by Captain Cook in 1777, and very soon came under British influence. In 1900 they were formally annexed by the New Zealand Government, and now form, with *Nuie*, part of the Dominion. This change of authority, unlike that in Tahiti, did not inter-

The Cook Islands and Nuie 33

fere with the work of the missionaries ; but, on the contrary, has supported and strengthened their efforts.

The commercial advance of these islands is proceeding more rapidly than in Tahiti. In 1909 £33,000 worth of *copra* (the kernel of the coconut, from which oil is extracted) was exported. Bananas brought £20,000 and oranges £17,000 to the people ; while 6,000 dozen hats made by the Savage Islanders were sold for over £3,000. Coffee and cocoa are being planted, and give promise of excellent results. Land is now being taken up by Europeans, and it cannot be long before the volume of trade is greatly increased thereby.

Commercial
Develop-
ment.

The New Zealand Government is to be congratulated upon the efforts it is making for the development of these possessions and for the protection of the races dwelling therein. Probably there are no islands in the Pacific where the people are so well cared for and where such sane legislation is to be found. The experiment is now being tried of inducing the natives to use their own lands in Western ways. A foreman of works is to supervise all planting, and instruction will be given in the arts of scientific agriculture. It is interesting and gratifying to notice that already the decline of population has been temporarily, if not permanently, arrested.

The Call of the Pacific

Early Christian Efforts.

The work in the Cook Islands, right from the commencement, proceeded much more smoothly than it did in Tahiti. The Missionary Society had gained experience, and there were Tahitian converts to help in the new task. Gradually the news of the change which had taken place in other islands filtered down to the Cook Islanders, and they were willing to allow teachers to land. John Williams had the honour of being the pioneer to, and, in fact, the European discoverer of, Rarotonga.

In 1830 the same intrepid missionary tried to effect a start in Savage Island; but so barbarous and unfriendly were the people that he was obliged for the time to desist. However, thirty years later, Dr. Lawes was able to report that there were 360 church members and 2,000 who could read the Scriptures which had been translated and printed.

Measure of Success.

The whole group, which, less than a hundred years ago, was heathen, cannibal, and degraded, is now professedly Christian. The religious life of some reaches a high level; while the morals and thought of the whole community have been raised and cleansed. The missionary spirit has been most active, and scores of men and women have left kith and kin to carry the gospel to their more benighted fellows in other lands.

The Cook Islands and Nuie 35

'Pao, the "Apostle of Lifu," was one of this sort. Born on Rarotonga, and brought up in a heathen home, the lad went for a cruise in an American whaler, and while on board he learnt about Christianity from a sailor. Then the desire was formed to become a missionary to his own people. Landing on Rarotonga, he rejoiced to find workers already there, and, joining them, he sought to spread the good news in the villages. As soon as the Rarotongan Institution for training teachers was formed, Pao became a student; but he was not long there, for an opportunity occurred to get away to the cannibal islands, and Pao's eagerness to reach the lowest with his message was so great that he could not stand the long delay of training.

'Away, then, across 3,000 miles of ocean, to Marè; after a short time there, Pao embarked in his own canoe, neared the island of Lifu, shot through the narrow passage in the reef—always a dangerous process—into the calm lagoon, where a worse danger awaited him. There was the crowd of waiting savages; how should he approach them? Shouting out, "Go, tell the King I am a friend, and have brought him a message from the Great Spirit," he sprang ashore. He had unconsciously

struck the right note ; for the King had lost faith in his idols, and was seeking a more powerful god. Immediately the King took him under his protection, and Pao began to preach, and explain the New Testament. It was uphill work, often attended with great danger, owing to tribal wars and attacks of cannibals.

‘Anxious to keep the peace, Pao set up his home on the battlefield between two tribes, and administered to them both. A dreary, barren spot it was, but the Christian settler and his friends transformed it into a flourishing village.

‘So for years this brave pioneer carried on his work. He won the affection and respect of all on the island, and his death was greatly mourned.’¹

Schools invariably followed the gospel, and right through the group the teachers of the L.M.S. and of the Catholic mission instruct the children. Training institutions have been opened for the education of teachers and preachers. In tiny Nuie twenty-six men are being trained as pastors, and in the year 1906 six of these students were sent, at their own strong desire, to New Guinea. The New Zealand Government has repeatedly recognized the high value of these schools and the influence they have had upon the life of the people.

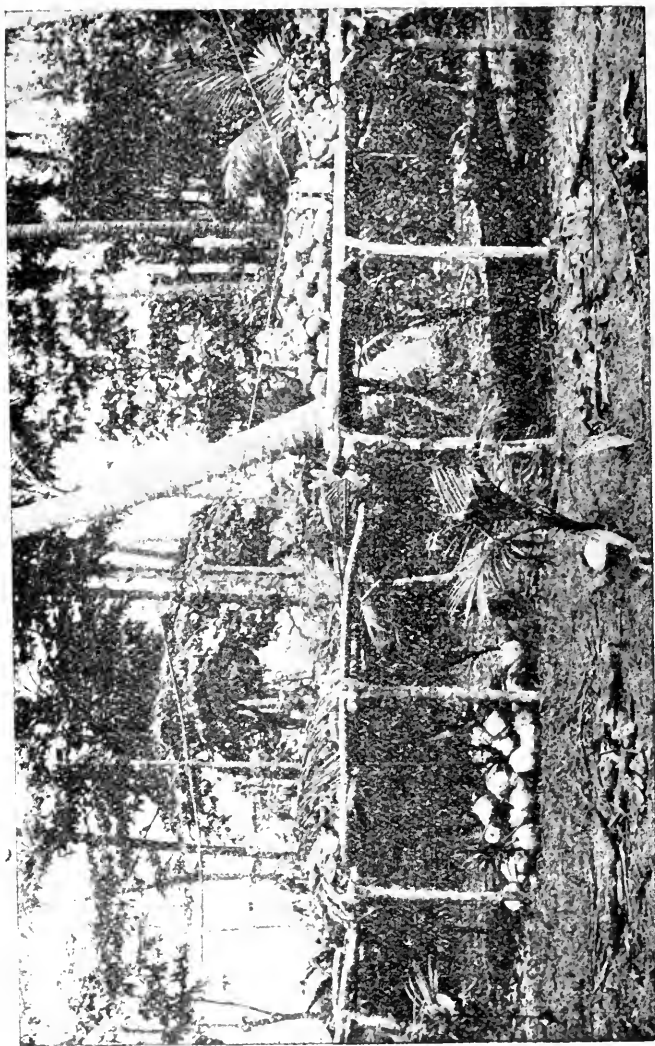
¹ *Islands*, by Clara Benham, p. 21.

The Cook Islands and Nuie 57

The statistics of the L.M.S. speak for themselves. Taking the population of the Cook Islands and Nuie at 12,000, there were in 1909 4,407 church members, 6,885 other native adherents, 2,246 of these were scholars in the various schools, and there were thirty-two ordained native preachers who ministered to their people. The adherents of the mission contributed out of their poverty over £1,500 towards the work of God.

The labours of the missionaries, successful as they have been, are not at an end. The character of the people has yet to be strengthened and their ideals of life lifted up. The Resident-Commissioner for the Cook Islands, in his report for the year 1908, in speaking of the need of education, remarks: 'I have never known nor heard of a people more wanting in moral stamina than these islanders. They do not understand the necessity for self-denial or self-restraint, and therefore to educate such men above the resources of the islands would be little short of criminal. The boys are not wanting in ability, but from our point of view they are both dishonest and untruthful. When they have by race-contact obtained a stiffening of European blood they may be capable of using the education given to them; but the pure and unadulterated native of the South Seas

The Work
yet to be
done.



LANDS OF PLENTY.

is a self-indulgent animal, and after an experience of nine years I have neither respect for his character nor hope for his future.'

This may seem a severe criticism and a doleful forecast ; but underneath it is a great fact we cannot afford to let pass unnoticed. The race has turned its face away from the past ; but it has still to climb the heights of Christian ethics.

The decrease in the population has been stayed to some extent ; but there is still need for great care and specialized education to prevent the declension of the people. The report just quoted goes on to say in this connexion :

'The Polynesian, of all men, has the least possible hold on life, and his capacity for dying under the smallest provocation has been noted by the missionaries as a race-characteristic from the earliest times. Other races of men have perhaps decreased in a similar manner, but in those cases definite and understandable causes may be assigned for the decrease, such as repeated epidemics of small-pox or other dangerous disease ; but for the decrease of the Polynesian no such reasons can be assigned, for the worst that he has had to meet has been an epidemic of measles.

'The Rev. John Williams tells us that in 1823 the population of the Cook Group was

40 The Cook Islands and Nuie

about 14,000. At the present day, including strangers, it is only 6,700. In 1843 the Rev. W. Gill describes the position with more detail, and says that in that year there were 10,250 people in the group, of whom 3,600 adults and 4,300 children attended the Mission schools. In the year 1827 the Mission estimated the population of Rarotonga at 6,000. In 1843 it had fallen to 3,300, and in that year there were 435 deaths to 100 births. This decrease in the population has gone on steadily, so that at the present time the native-born Rarotongans do not exceed 1,550 of all ages and sexes. It is only within the last twelve years that this appalling death-rate has in a measure been arrested and brought within moderate bounds; but the deaths are still liable to exceed the births, and the year 1907 is the worst that we have experienced for some time.'

Industrial and technical schools are already being established, and they, it is hoped, will do much to intensify the hold the native has upon life, and to quicken, at the same time, his ethical sense.

We are thankful to notice that imported vices have been checked by the action of the Government. The liquor laws of the Cook Islands are worthy of adoption by all civilized governments

who have native races under them, and who profess a concern for their well-being. Fiji, Tahiti, and the New Hebrides, especially, might take lessons. So effective has been the restriction of the sale of intoxicating liquor to natives that some few habituais have taken to drinking perfumes. The following letter has a distinctly humorous flavour to most of us ; but it is a testimony to the thoroughness of the administration of the prohibition law as it affects the native people, and an indictment of the morals of certain Auckland traders :

**' PROHIBITION OF THE IMPORTATION OF
CERTAIN PERFUMED SPIRITS AND PERFUMERY
INTO THE COOK ISLANDS.**

' No. 30.

' RAROTONGA, 1st November, 1907.

' SIR,

' I have the honour to forward the draft of an Order, under section 13, subsection (2), of the Act of 1901, for your approval.

' The circumstances which render such an Order necessary are as follows : For some time past it has been known that the native inhabitants of these islands would, in default of other drink, consume perfumed spirits.- Of late this habit has grown, and we have reason to believe that special brands of perfumed spirits are being

42 The Cook Islands and Nuie

manufactured in Auckland for this special trade. Under these circumstances it will be well to put an immediate stop to such a traffic.

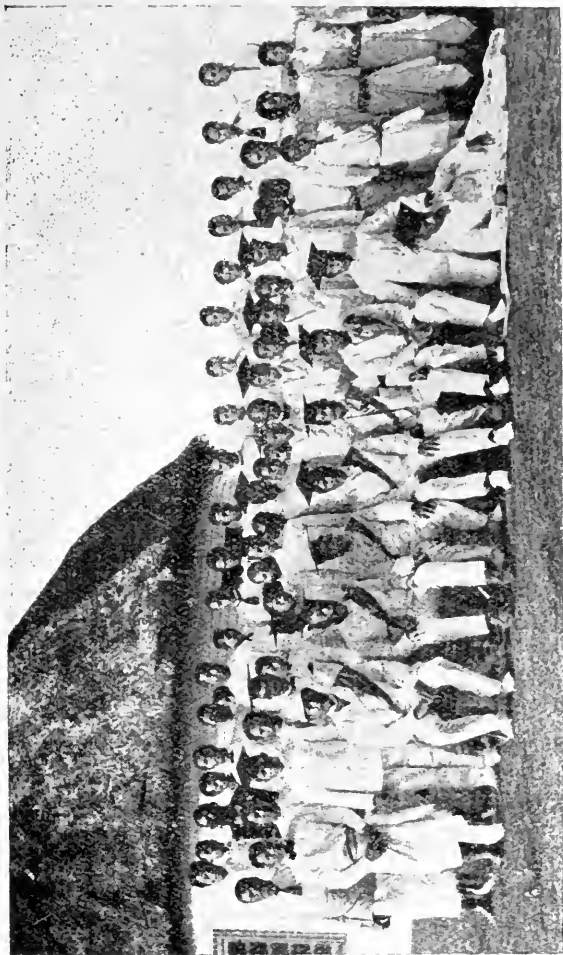
‘One firm has just received 280 10 oz. bottles clearly for drinking purposes.

‘W. E. GUDGEON,

‘Resident Commissioner.

‘The Hon. James McGowan,

‘Minister administering Islands.’



TEACHERS AND STUDENTS OF TUBOU COLLEGE.

CHAPTER III

Tonga and Saroa

Clear were the streams and sweet the rills of Aana;
But the warriors came from Manono,
And they dyed the clear flood with the heart's best blood
Of the slain of the manhood of Aana,
But Williams came with the Gospel of Peace,
And clear streams and sweet waters now flow on Aana.

Snatch from a Samoan Boat-Song.

TONGA

The Land
and People.

THE Tongan Group—or Friendly Islands—consists of about 150 dots of land, which form a cluster around 21° latitude S. and 175° longitude W., and make a total area of 350 square miles. Of these only thirty or forty are inhabited. Most of them are low-lying islands of coral formation, which, after doing battle with the waves for centuries, have raised themselves far enough above the ocean to form a soil. Others have been thrust up by volcanic force, and on their bold mountains forest trees sway and moan in the wind.

Round some of the large islands the encircling coral reef forms an excellent anchorage for the

largest vessels. The harbour at Vavau is one of the finest and most beautiful in the Pacific. The soil is very thinly spread over the coral formations, and in a land of slight rainfall would be useless ; but here, favoured by nightly dew and almost daily showers, the earth is most fertile, and produces tropical fruits, mighty nuts, and nourishing roots in great abundance.

The climate is warm, but not so enervating as that of islands nearer the Equator. Probably Tonga has the best climatic conditions of any group in the South Seas, and Europeans can live there for many years without needing change.

The natives are an exceptionally finely-formed and stalwart people. They are good-looking, of chiefly bearing, with complexions of a clear brown—almost copper colour. They are, for a native race, capable and intelligent. In Tonga and Samoa civilization reached its highest, and, therefore, the people have been able to accommodate themselves to the changes brought about by the influence of Western civilization far better than many of their neighbours. There has been a great decline in the population, but it would seem as if it is almost arrested.

Forty years ago it is estimated there were 50,000 in the group ; to-day there are 22,000.

The islands were discovered by Tasman in 1643, but it was not until Captain Cook's visit in 1773 that a thorough exploration took place. From him came accounts of native character, and, strange to relate, he found the people so amicable that he named the group the *Friendly Islands*. In 1797 the *Duff* visited Tongatabu, and occasionally vessels called for trade. The Wesleyan missionaries settled at length among the people, and a Government on the English model was formed. Their early acceptance of Christianity gave them a favoured position in the Pacific, and brought material as well as moral advantages to the race. Their attempt to govern themselves succeeded fairly well so long as the European missionary had the position of adviser ; but when strife of religious parties arose, and the influence of the missionaries was divided, the whole attempt sank into comic opera. Under the control of the European, the Tongans were able to rule with considerable ability ; but left to themselves they ran to ridiculous excesses. They had a magnificent and showy parliament, but no real government ; splendid state pageants, but no financial credit ; eloquent speeches, but unweeded roads.

In 1900 the group sought British protection, and to-day it is, to all intents and purposes, a

Crown colony with a resident administrator, though the 'King' is allowed a crown and a few other baubles with which to play.

The commercial growth of this group has not been great. Europeans have not taken up land to any large extent, and, in fact, there are no areas suitable for cultivation on any extensive scale. Last year the imports were about £150,000, and the exports about £200,000—mostly *copra* and fruit for the New Zealand markets.

Commercial
Develop-
ment

'There is little, if any, opening for the investment of capital. The main channel would be in plantations, but as large areas of land are not obtainable, there is no room for the investment of large sums.'¹

After leaving some missionaries at Tahiti, the *Duff* proceeded to the Friendly Islands, and there disembarked ten mechanics to commence a 'mission of civilization' on the island of Tongatabu. As we have seen, it was the notion of those early days of mission enterprise to wear down paganism by the arts of civilization before the Christian venture was attempted. For a while the missionaries were treated well, for had they not plenty of fish-hooks, beads, edged-tools, and other valuables? A 'cuckoo' clock was a special article of admiration and wonder. It struck awe for a while into the

Early
Christian
Efforts.

¹ Report of W. Telfer Campbell, Esq., 1910.

minds of the natives. All might have gone well but for the unprincipled conduct of two dissolute and runaway sailors who had landed in Tonga previously. These men, Ambler and Connelly, instead of aiding the Christian workers, sowed seeds of distrust. Worse even than this, one of their own number, a man named Veeson, turned his back upon the mission party, and soon dressed and lived like a heathen. As usual, a woman was the cause of his downfall, and he attached to himself a native wife or wives, and lived on a plane lower than the savages themselves. War broke out. The mission premises were looted and destroyed. Three of the workers were cruelly murdered. The others were obliged to take refuge in the rocks and caves of the island, were stripped of all their clothing, and subjected to the most horrible insults. In 1800 a vessel put into the harbour, and they, being utterly destitute, accepted an offer of a passage to Sydney.

In 1822 the Rev. Walter Lawry, of the Wesleyan Missionary Society, was induced to go to Tonga. He took with him two pious and earnest men—George Lily, a carpenter, and Charles Tindal, a blacksmith. When the vessel anchored at Tonga, shoals of natives came off in catamarans, and among them an Englishman, named William Singleton. He was one of the survivors of the

ship *Port au Prince*, the crew of which was massacred in 1806. Though completely Tongan in life and habit, he had not given way to dissolute conduct, and proved of great help to the missionaries. Ultimately he became a sincere Christian, and served the mission until his death.

For a while success followed, but the fickleness of the people became manifest. The missionaries were held by some to be spies who had come to conquer the land. One old soothsayer had a dream that the spirit of an old chief had returned to the earth with the message: 'The white people will pray you all dead.' The natives became insolent and rough. They forced their way even into Mrs. Lawry's bedroom, and despoiled the house of its possessions. At last, owing to Mrs. Lawry's delicate state of health, the missionary returned to Sydney, but the two laymen remained and carried on the work to the best of their ability.

In June, 1826, the Revs. John Thomas and John Hutchinson arrived from England. They met with much opposition and persecution, and sometimes it seemed as if the attempt would have to be given up. At length a change came. Tubou, the chief of Nukualofa, gave up his idols and built a chapel for Christian worship. This conversion, however, was only skin-deep. The people promised to make him the King of the group if he would

abandon the new religion. The kingdoms of this world and the glory thereof were too much for him. He became pagan again.

In 1828 the Revs. Nathaniel Turner and William Cross landed. The congregations had already begun to improve, and before long the people showed a pronounced desire to become Christian. From village to village, and from island to island, the work spread with great rapidity. There were occasional set-backs, but from that time the reception of the gospel was assured. The King of Haabai, who became the first King George of Tonga, openly professed his faith in Christ, and was himself a preacher of the gospel.

In the year 1834 a great revival broke out, and thousands were converted. Though there were excesses, there can be no doubt that this was a genuine manifestation of the power of God. As the result of this outbreak of religious fervour, the mission in Fiji was commenced by Cross and Cargill, with Tongan assistants.

Education followed in the wake of conversion. Schools were established throughout the group, and an excellent college at Tongatabu, known as Tubou College, was opened. This, for years, was under the charge of the late Dr. Egan Moulton, and has been one of the best influences in the life of Tongan Christianity. In late days, however,

dark clouds have hung over Christianity in these islands. Dissension arose in the church, and a cleavage took place. There was formed the Free Church of Tonga—Wesleyan in form and polity, but detached from, and bitterly opposed to, the parent church. These are days on which we need not dwell, as there are evidences that the foolish mistakes on both sides will soon be forgotten, and, it is hoped, the churches will be united again.

In spite of all the defects of the race, it may be said with pride and thankfulness that the Tongans are a Christian people. There is not, nor has there been for many years, a professed pagan in the land. Many of them have come to a high standard of Christian life, and all have been blessed by Christian influence. The majority of the people belong to the 'Free' Church, which is that of the 'King's' religion. The Rev. Mr. Watkin has done faithful work in connexion with it, and has rightfully won great influence among the people. Tonga is now a separate and self-supporting district in connexion with the New South Wales Conference of the Methodist Church. It returns eighty-two churches, twenty ministers, 1,267 members, and 3,769 attendants at public worship. The Roman Catholics have about the same number of people, and the Seventh Day Adventists claim some fifty

**Measure of
Success.**

converts. There are a few nominal members of the Church of England.

The Work
yet to be
done.

Many of us feel that the education of the Tongans has been along the wrong lines. There are natives who can recite *Lycidas* and work out problems in pure mathematics—and then they dig their lands with a burnt stick ! There is a vein of impracticality in the race. They are fond of show, and given to idle boasting of their powers. ‘They pick up superficial and showy acquirements with astonishing ease, but they seem incapable of mastering any subject. They write shorthand, but speak no English ; they have a smattering of higher mathematics, yet are ignorant of book-keeping. Their ambition is to rank as a civilized State, and the flattery lavished on them by their teachers has spoiled them.’¹

There must be a deepening of their character by contact with more practical and useful arts. This, in turn, will affect their religious experience, and take out of it the tendency to mistake noise for earnestness, and superficial acquaintance with religion for devotion and sincerity. We must teach them some of the common laws of life, and help them to resist the ravages of disease ; for it is ignorance and carelessness which cause them to suffer.

¹ Basil Thompson, in article in *Encyclopaedia Britannica*.

'The Protectorate is free from malaria, though, unfortunately, not from tubercular diseases, which are increasing. This increase is accounted for by the habits of the natives, and the practice, as elsewhere in the Pacific, of over-clothing themselves with European clothing, which, when wet through, is allowed to dry on the body, and is, at night time, or when the heat is felt, frequently discarded.'¹

There are great possibilities in the Tongans. They are, with the exception of the Maoris, the most brainy people in the Pacific ; but they have to learn that the highest life comes through rigorous discipline. They have not yet realized that

Life is not as idle ore,
But iron dug from central gloom,
And heated hot with burning fears,
And dipt in baths of hissing tears,
And battered with the shocks of doom
To shape and use.

SAMOA

Samoa is probably better known than any other of the smaller islands in the Pacific because of its connexion with one of the great names of modern literature—Robert Louis Stevenson. Those who have learned to love 'R. L. S.,' and to find inspiration in the things he wrote, count Vailima

The Land
and People

¹ Resident Commissioner's Report, 1910.

one of the holy places of the earth, and to make a pilgrimage to the shrine on the top of Mount Vaca is one of the dreams of life. It was Stevenson's dying wish to be buried on that high place, and the hands of those who loved him cut the steep track and carried his light body thither. They covered the fresh grave with flowers, and, a few weeks later, made him a tomb of great blocks of cement. On one side the Samoan Bible finds appropriate expression : ' Whither thou goest, I will go ; and where thou lodgest, I will lodge ; thy people shall be my people, and thy God my God ; where thou diest will I die, and there will I be buried.' On the other tablet, in English, is his own *Requiem* :

Under the wide and starry sky,
Dig the grave and let me lie ;
Glad did I live and gladly die,
And I laid me down with a will.

This be the verse you grave for me :
Here he lies where he longed to be ;
Home is the sailor, home from the sea,
And the hunter home from the hill.

Since he died, the chiefs of the district have forbidden the use of firearms on the hillside, that the birds may sing undisturbed the songs he so loved in life.

Though not so beautiful and striking as Tahiti, Samoa is a fascinating place. There is charm in the land and people, music in the reef and forest,

and poetry in the moving skies and restless waters. There are, in all, fourteen islands in the group, but only four are of any importance. Their area is, roughly, 1,100 square miles. The country is mountainous and often precipitous. Forests clothe the mountain sides from peak to base, and run through the full gamut of greens. There are several extinct volcanoes. One is active, and has recently done a great deal of damage—covering thousands of acres with its flow of lava. The soil is fertile and the rainfall abundant. On the high lands the breezes as well as the altitude modify the climate, but the coast is sultry and enervating.

Hurricanes are of fairly frequent occurrence. That of 1889 will be remembered for the wreck it caused of six brave ships of war. The three powers—England, Germany, and America—were represented in the harbour of Apia when the storm-god issued from his coral cave.

He spake, and round about him called the clouds,
And roused the ocean—wielding in his hand
The trident—summoned all the hurricanes
Of all the winds, and covered earth and sky
At once with mists, while from above the night
Fell suddenly.

In the morning it was found that the American *Nipsic* had sunk, the *Trenton* and *Vandalia* were beaten to pieces; the German *Olga* and *Eber* were

cast up on the beach, hopeless wrecks ; while only the *Calliope*, manned by British tars and stoked by Westport coal, steamed out into the open sea and into safety. There was great loss of life on sea and of property on shore.

The native population is now about 35,000. There has been—as in other islands—a great decrease for many years ; but it seems that Samoa is one of the very few places where the decline has been arrested. The people themselves are superior to the Western Pacific races, though not so intellectual as the Tongans. Stevenson, at first, was not ‘specially attracted by the people ; but they are courteous ; the women very attractive, and dress lovely ; the men purpose-like, well set up, tall, lean, and dignified.’ In their heathen state they had not sunk into cannibalism and savagery like their Western neighbours, and the instincts of the gentleman were always more or less in evidence. A Government official, who has travelled widely in the Pacific, and who is himself a man of breeding and culture, said to the writer : ‘The Samoans are the real aristocracy of the Pacific. I have never met in my life more perfect gentlemen, whether white or brown. This courtesy is not the result of education ; it is innate.’ Dr. Brown, in his *Autobiography*, confirms this opinion.

'I have always maintained,' he says, 'that the Samoans are the most polite people in the world, in their language and in their manners and customs.'

The Samoan group are in all probability the Baumanns Islands discovered in 1722 by the Dutchman Roggeveen ; but it was not until their discovery by Bougainville that they came into European knowledge. He called them the Navigator's Islands, from the skill with which the natives managed their canoes. During the nineteenth century they were visited by whalers, traders, and others, and in 1830 mission intelligence began to make them more widely known. Unfortunately the tiny country has been the cause of international dispute, and the scene of more than one civil war. In 1889 England, Germany, and America established a protectorate, and Malietoa was restored to the throne. Nine years later the King died, and civil war once more ensued. The Powers intervened, and the upshot was that Germany was awarded the greater portion of the group, while the Americans obtained a naval base at Tuituila. Great Britain, bribed by concessions elsewhere, withdrew ; and thus Samoa lost its kingdom. German rule, however, has been very satisfactory, and those in a position to judge speak highly of the present administration.

Brief
History.

**Commercial
Develop-
ment.**

Under European control Samoa has made great strides industrially.. The fertility of the soil requires but little instigation to produce wonderful returns. The development of the plantations has meant the importation of great quantities of 'labour'—mainly from China; and the trade of the group has therefore risen to £315,000—being an increase of £100,000 in three years.

The cultivation of coconuts yields an annual income of £130,000, while cocoa produces a revenue of £20,000. Land is being opened up for settlement, and the most modern methods of production are being employed. In a few years Samoa must increase considerably in commercial importance.

**Early
Christian
Efforts.**

The gospel was first brought to Samoa by the converted Tongans who had married into Samoan families, and by returned Samoans who had become Christians in Tonga. The London Missionary Society had the honour of sending the first European missionary, for in the year 1830 the Rev. John Williams left eight Tahitian teachers, and again visited it in 1832. In 1836 a staff of missionaries arrived, and since that time the progress in Samoa has been rapid and consistent. The name of the Rev. A. Buzacott will be always associated with these early efforts. He introduced the first European missionaries,

and spent nine months in travelling around the islands with them. In 1839 Williams again visited the group, and the results of even this short time filled him with joy. Tribal wars had to a large extent ceased, and the people were turning in great numbers to Christ. There were minor hindrances in those early days, but the progress was constant, and perhaps there is no mission in the world where the advance has been so rapid and yet so solid.

About the same time (1835) the first Wesleyan missionaries arrived. There were already numbers who, through Tongan influence, had joined the Wesleyan Church, and these pioneer labourers had the unique experience of finding churches awaiting them. In a brief history of Methodist Missions written by Dr. Brown, the following explanatory statement is made :

‘When the Rev. Peter Turner, who was the first resident missionary in the group, arrived in 1835 to commence his labours, he found at least 2,000 people who professed to be adherents of our Church in no less than sixty-five villages in the islands of Savaii and Upolo. These people held services on the Sabbath, either in churches or private houses, and used the very scanty literature which was available from Tonga. The mission, under Revs. P.



A SCENE IN SAMOA.

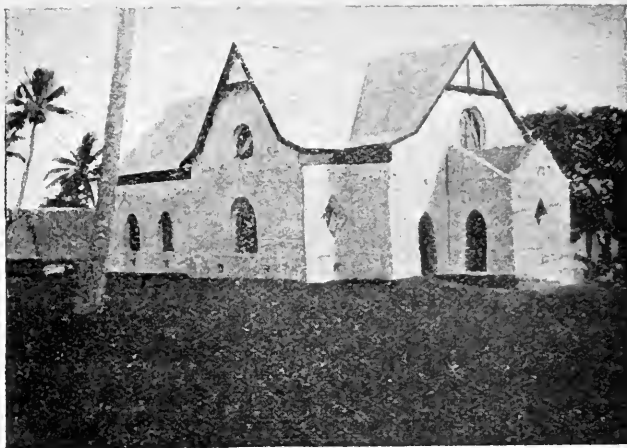


SAMOA—ITS PEOPLE.

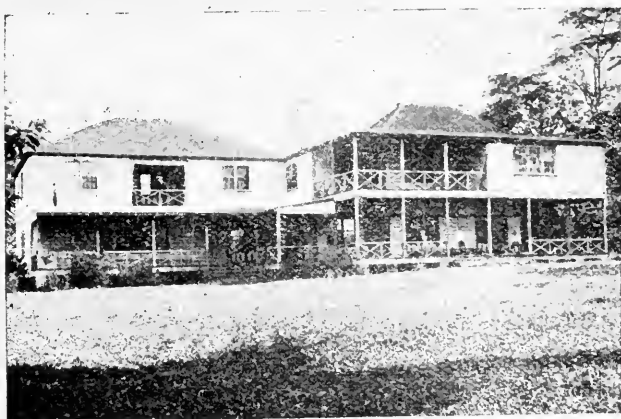
The Call of the Pacific

61

Turner and M. Wilson, rapidly increased, until in 1869 it reported eighty churches, 197 schools, 487 teachers, 3,000 church members, and 13,000 adherents. In 1839 our mission in Samoa was abandoned by the express and repeated orders of the parent Society in London, much to the sorrow of our missionaries and the bitter grief and pain of the natives. Our agents were withdrawn from the group, and the people were urged to place themselves under the care of our brethren of the L. M. Society. Some of them did so, others joined the Roman Catholics from feelings of despair and anger, and the remainder continued as sheep without a shepherd to carry on the services and discipline of our Church, and so closed the first half of the century. In 1857 the Rev. M. Dyson was appointed by the Australasian Conference to recommence our work in Samoa, in response to the many petitions which had been received, and also to the urgent request of the people made to the Rev. John Thomas, who visited them in 1855. Three years afterwards the present General Secretary (Dr. Brown) joined him (1860), and this mission has since been continued with much encouragement and success, but amid many difficulties. The old spirit of rivalry and strife has almost completely died



A COLLEGE IN SAMOA.



ROBERT LOUIS STEVENSON'S HOME AT VAILIMA.

out, and the agents and adherents of the respective societies are banded together closer than they have ever been, in the face of the dangers of Popery and other false systems which threaten the very existence of evangelical religion in Samoa.'

Samoa is now nominally Christian, and the London Missionary Society returns 8,861 church members, and 28,000 attendants at public worship. The Methodist Mission has 2,359 church members and 6,500 hearers. Nearly 10,000 children attend the mission schools of these two Protestant Societies. The Roman Catholics number about 6,000, of whom 1,463 children are under instruction. The Mormons number about 300, and a few natives are said to have attached themselves to the Seventh Day Adventists.

Measur of
Success.

The two Protestant Churches are entirely self-supporting, and even send money away to help in the evangelization of other lands. The L.M.S. churches last year contributed nearly £10,000, and the Methodist churches over £1,600 towards the work of God.

The L.M.S. has in Samoa undoubtedly the finest and best-conceived mission enterprise in the Pacific. There have been far-seeing men who have laid broad and deep the foundation of the church. Education has reached here its highest

and most sensible development, and the result is seen in the type of Christian produced. The native pastors are really effective agents, and their training has been, for a native race, exceedingly suitable. A great missionary enthusiasm has been characteristic of the people, and scores of men and women, born and trained in Samoa, have gone to New Guinea and elsewhere with the Glad Tidings. The Malua Institution is a progressive school, wherein already 1,300 men have been trained as preachers, and there are now forty-five students taking a theological course, fifty-six a literary training, and fifty-two boys are there as ordinary boarders. Throughout the group there are excellent schools for girls, and the most practical and helpful education is given.

‘It is scarcely possible to overrate the influence of the school either as regards quality or area. The girls return to distant villages to carry with them the result of four years’ careful training in character, missionary impulse, and general habits ; and in numberless ways they strengthen the hands of the native pastor and his wife in elevating the life of the community.’¹

Industrial schools are doing much for the young life of the country. At Leulumoega over one hundred boys are instructed in carpentry, concrete

work, plumbing, blacksmithing, boat-building, and scientific agriculture. Nor is more academical education neglected. An up-to-date printing plant turns out school books and other educational matter, while a newspaper in the vernacular keeps the people in touch with the greater world.

While every Samoan missionary will confess that there is still need of progressive and continued effort to enable the native to reach the best possible development of his character, the influx of the Chinese constitutes the gravest problem awaiting solution by the Christian Church. In 1909 there were over 1,000 Chinese coolies (all males) in Samoa, but since that time the number has been largely augmented. As development of industry goes on, larger and yet larger numbers must be imported. So far, nothing has been done to win them to Christ. Here, then, is the urgent work in Samoa, and the task will be far more difficult than ever the old one was.

**The Work
yet to be
done.**

On the whole, the regulations which control the importation and governance of the coolies are more humane than in some other colonies. The whole system is under the immediate supervision of the German Government. A standard wage has to be given, a commissioner has power to enter coolie lines at any time, medical inspection and treatment are provided, suitable food has to be

supplied, and any floggings for disobedience, &c., must be given in the presence of a government official. True, it is a state of slavery—the new slavery of modern industrial enterprise ; but care is taken that the employer cannot count his slaves as mere animals.

There are many difficulties in connexion with the evangelization of these people. The Chinese conservatism, the low character of the coolies, among whom vice, fostered by the absence of women, and the fact that they remain for only a few years,—all these things make the task of winning them for Christ very hazardous. But if the Christian Church is wise, she will not delay, as she has done in Fiji, until this new scourge from Asia is so widespread as to make evangelization appear almost an impossibility. For them, and for the Church, *now* is the day of salvation.

CHAPTER IV

The Maoris of New Zealand

O son, arise! Return, return!
Cannot thy prophet make thee live again,
Restore thy breath, and bind thy wounds?
Ah me—my hopes!

*Extract from a Maori Dirge, translated
by James Cowan.*

THE Dominion of New Zealand is so well known that any description of its physical features is unnecessary. It is now, to all intents and purposes, the home of a white race, and the aboriginal inhabitants seem little more than an interesting reminiscence of a past age. In some districts the Maori is quite a curiosity, and, even where the race is fairly numerous, he is treated with a kindly patronage and good-humoured indulgence which show how little real part he has in the more strenuous life of the White New Zealander.

The Land
and People.

And yet, they are—except the Hawaiians—the greatest native people in the Pacific Islands. Whence they came, how, and when, are questions

with which romance and science have both busied themselves—with equal failure. The Maori was an immigrant to New Zealand five or six centuries ago ; but his past is lost in myth and legend, and his origin is even more hidden by the various anthropological theories which have been formed to account for it. The subject is of great interest, and even though there is no more hope of discovering the truth than there is of finding the philosopher's stone, men will still propound theory after theory to account for this noble race.

These immigrants of the fourteenth or fifteenth century brought to New Zealand a fairly evolved civilization, and it speaks for the quality of courage and enterprise in the race that they ever set out on that 'long, long voyage,' with only the stars as their guide and a blind faith in their destiny as the impulse. How many canoes left the land which we may conveniently call X, and what happenings were experienced on the journey, we may never know. This much is tolerably certain, that some of the canoes of that great and venturesome expedition—canoes whose names are still remembered—touched land in the north of New Zealand, and that the voyagers forthwith commenced to dispossess some aboriginal people of the rich lands which make the Dominion to-day so prosperous.

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Physically, the Maori is a fine specimen of humanity. He is tall, well-developed, with a finely-shaped head and strong features. 'Every Maori in the savage old days was an athlete, always in training. He needed no calisthenics, no dumb-bells, no punching balls to keep him in trim; for he had his canoeing and his labour with axe and adze to develop the muscles of the shoulders and back and chest; his forest hunting expeditions, his daily climbing to and from his hill-*pa*, his often-practised war-dance and his *haka*, to make him agile and hard-limbed, sound in wind and tireless of leg.'¹

Intellectually they are far superior even to the Tongans and Samoans. There is greater depth in their mind and a swifter movement of their thought. There is a greater power of originality and a more ready insight into deeper motives. Many pure-blooded Maoris have taken University degrees in New Zealand, and in various professions, where intellect is the essential requirement, they have shown themselves capable of competing with Europeans. At the moment of writing these words, a Maori (the Hon. James Carroll) is Acting-Premier of the Dominion. No other race in the South Seas has been able to produce such able types of men, and the Maori becomes more and

¹ *The Maoris of New Zealand*, by Cowan, p. 15.

more an enigma as we study his life and powers.

Yet his character is full of the strangest incongruities. Before he was touched by Western civilization he was a weird study in personality, and since the coming of the white man's custom he has become a greater puzzle still. He was in some respects as matter-of-fact as a Scotch merchant, and as romantic as a Spanish señor. Without any artifice, he was a poet of exceptional skill, and under emotional impulses created the most artistic verse; yet at the same time he was a blood-thirsty warrior, with the fire of revenge blazing in his eyes. He was courteous, polite, and refined in his manners; he was also a demon of cruelty. He was an impassioned orator, with the power of swaying great assemblies with the rhetoric of his speech; he was, too, a low, bone-picking cannibal. The 'abysmal deeps of personality' have made a huge chasm between his undeniable goodness and his incarnate wickedness. In estimating his present position, therefore, we must not fail to take count of these inequalities in the grain of his life.

Unfortunately, the Maori, like the rest of his brethren in Polynesia, has suffered a tragic decline of numbers. Of the great people who were once so strong and valorous, there is now only a remnant. It is difficult to estimate with any

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degree of accuracy the Maori population. The race has intermarried so much with the European that the proportion of full-blooded is almost impossible to determine. Roughly speaking, we may say that there are about 40,000 Maoris and half- or quarter-breeds living as Maoris.

It appears that Abel Jansen Tasman was the first to visit New Zealand. In December, 1642, he sighted the west coast of the South Island, and steered northward to Land's End. He named the northernmost cape, Maria van Dieman ; but he did not set foot in the country itself.

Brief
History.

In 1769 Captain Cook sailed from Tahiti, and made Poverty Bay in October of the same year. He obtained much information about the land and its inhabitants, and was able to present a rough map of the three islands. Gradually there sprang up casual intercourse between the newly-settled parts of Australia and New Zealand. Whalers, traders, escaped convicts, and solitary adventurers found their way to this *terra incognita*. In 1814 the first missionaries commenced their work and made the country more widely known by their reports.

The first attempt at colonization was in 1825 by a company formed in London ; but owing to the savage character of the inhabitants the project was a failure. In 1838 the New Zealand Company

was chartered, and in 1840 the first shipload of immigrants arrived and founded the town of Wellington. The year following, New Zealand was proclaimed a British Colony; and since that time white settlement has gone on apace, until to-day the European population is over a million.

**Commercial
Develop-
ment.**

There is no need to say much under this head, as all the conditions of the best Western civilization are present in the Dominion; and there is no likelihood that the Maori will be further affected by any changes that may come about by an increase in commercial activity. We shall hurry on to consider early Christian efforts.

**Early
Christian
Efforts.**

As we should expect, the religious ideas of the Maori were more fully developed than those of other Polynesian peoples. The natives of New Zealand were ever great nature-worshippers, and they seemed to have arrived at some clear conception of a Power behind the phenomena. To them

All nature was a human face,
A sibyl with a thousand tongues;

but the face smiled and the tongues spoke as if there were personality behind them. The notion, therefore, of a supreme being was fairly fixed in their minds, and the impersonal and ever-present *Io* is the great First Cause of Maori theology. 'There is something very grand in the ancient

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Maori cosmogonies. The Maori could conceive of uncounted aeons of Chaos and primæval Darkness, these gradually giving place to light until the Ao-marama, the World of Light, was evolved. Ages upon ages of Nothing, as the old *tohungas* recite, preceded the gradual Dawn of Life and the coming into being of the Heavens and the Earth. It is a stupendous conception.¹

Ancestor worship was a potent factor in the evolution of religious ideals, and thus there came about a belief in the future life. Their fathers died and were buried, but their spirits were still with the race, and could, on great occasions especially, take the reins of destiny.

Side by side with these comparatively high religious beliefs, were practices so degraded as to make us shudder at their barbarity.

‘The Maori was a cannibal from very ancient times ; he had inherited the practice from his Polynesian-Melanesian ancestors, and followed it not only as a sacrificial war-rite, but also from a craving for “meat,” as he bluntly expresses it. Endless stories confirm this ; and very probably the custom arose through the absence of other big game in the islands of the Pacific.

‘The eating of human flesh was usually a

¹ *The Maoris of New Zealand*, by Cowan, p. 103.



A MAORI MAID.

sequel of battle. In peace, however, slaves were frequently killed as a *kinaki*, a relish for the monotonous fare of *kumara* or *taro* or fern-root. Sometimes a chief would become "meat-hungry"; and then a slave, preferably a girl, would be slaughtered and cooked to appease the aristocratic appetite.'¹

'Polygamy and slavery were customary, and these brought in their train the usual results—jealousy and treachery in one case, and utter disregard of human life in the other. . . . The practice of seeking *utu*, or revenge for a wrong done to a tribesman, led to sanguinary feuds between village and village and tribe and tribe, which sometimes continued for generations. War was their pastime. Prior to going into battle, they excited their passions by a dance in which they stimulated their natural ferocity. Possibly it was thus that cannibalism originated. Soon the horrid practice became common. Some terrible instances of it are given. Of one Taiwhanga it is said that, having slain a chief in battle, he took the widow and three children prisoners, killed and ate the children in the presence of their mother, and then made her his wife. Not infrequently the blood of their enemies was quaffed warm, their heads pre-

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served, their bodies cooked and served up in disgusting feasts.’¹

It was to such as these that the early missionaries came with their message of peace and goodwill—strange soil in which to sow their seed! The honour of making the first attempts at evangelization belongs to the Church of England. The Rev. Samuel Marsden, Senior Chaplain of the Church of England in New South Wales, met some Maoris in Sydney who had come over in a whaling-ship. He got to know them, and formed a high opinion of their intellectual power and the possibilities of their character. He sailed for New Zealand, and on Christmas Day, 1814, preached to a crowd of natives at the Bay of Islands from the text, ‘Fear not, for behold I bring you good tidings of great joy,’ &c.

Four years later the Rev. Samuel Leigh, at the request of his friend Marsden, visited New Zealand with the purpose of seeing how the newly-founded mission was faring. Leigh had not been well, and the Anglican chaplain thought that a visit to New Zealand would do his Wesleyan brother good. He received much benefit from the voyage, but he was unable to bring back very satisfactory testimony to the mission. In those days the belief was strongly

¹ Morley's *History of Methodism in New Zealand*, p. 20.

held that it was useless to take the gospel to benighted peoples directly. Hence Marsden had left mechanics and agriculturists instead of preachers and evangelists. This mistake, however, was soon corrected, and before long the Anglican mission was in full swing.

Mr. Leigh returned to England, and, as the result of that visit, funds were obtained, and the Wesleyan Mission to the Maoris definitely commenced. These reinforcements were warmly welcomed by the Anglican missionaries in 1822, and for ten years or more the two societies worked together in the most amicable fashion. On the arrival of Bishop Selwyn, however, a coolness arose through his emphasis of the question of 'orders.'

In 1844 the Rev. J. Duncan, of the Reformed Church of Scotland, commenced work in the Manawatu district, and thus began the Presbyterian mission to the Maoris. Mr. Duncan lived through all the vicissitudes of the Maori campaign, and died only four years ago at the advanced age of ninety-four.

The early days were fraught with much suffering and disappointment. Both the Anglican and Wesleyan Churches had their martyrs, whose blood stained the land and made the effort sacramental. Over and over again the mission stations

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were sacked and plundered by hostile tribes, and yet the missionaries returned, rebuilt, and preached again.

After years of unmeasured toil, the gospel spread with a wonderful rapidity; and the whole country might be said to have been evangelized. Schools were established throughout the North Island, and great progress in religious life was made by the people. Colleges for the education of Maori preachers were opened, and every omen seemed to indicate that a great people was shortly to be completely won for Christ. The old cannibalistic habits were banished, tribal warfare was ended, and a Christian spirit was growing up in the hearts of this once savage race.

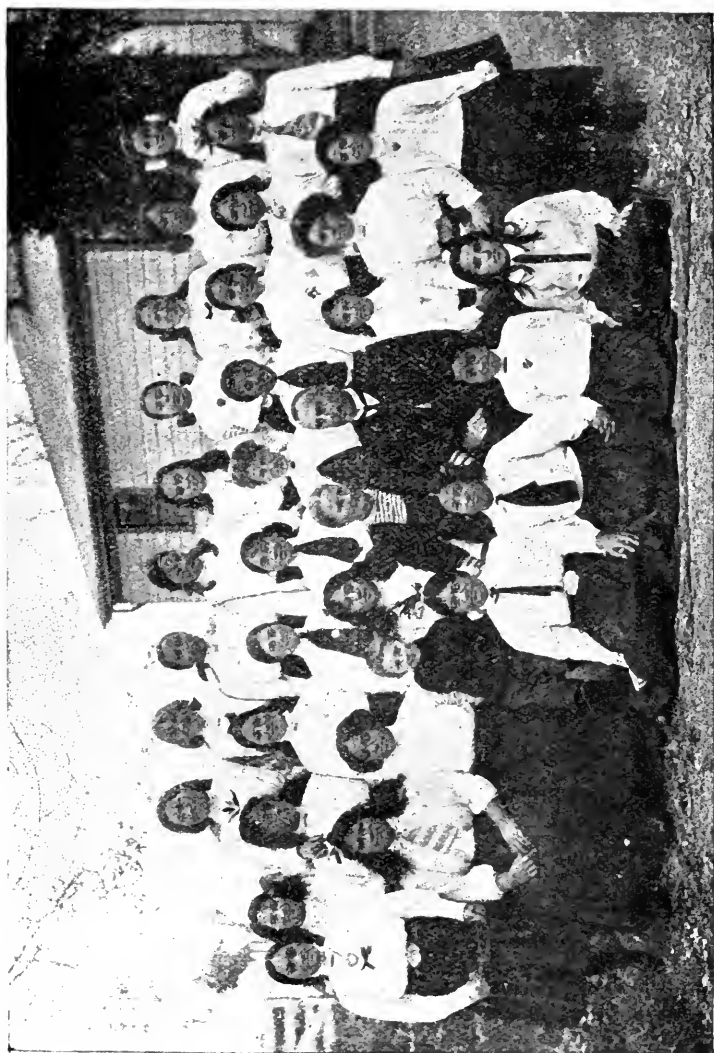
And then——WAR!

There can be no doubt that injustice and greed on the part of some of the early British settlers was the radical cause of the Maori War. Many of the aggravations were doubtless due to misunderstanding, and the swagger of the semi-educated Englishman in the presence of a proud race did much to revive the old love of revenge which we have seen was so instinctive in the Maori character. The Maoris, like other Polynesians, have very complicated and yet very exact land laws. These are not readily understood by Europeans, and many a purchaser of native lands

really believed that he had the fullest right to broad acres for which he had given a blanket or a few fish-hooks. 'How tenaciously a Maori clings to his land, and to what lengths he will go to retain or recover it, is well illustrated by a story told by Captain Gudgeon in connexion with the Taranaki campaign. A company of native allies was then associated with the colonial troops. One of these, called Katene, one day said to an officer of Gudgeon's force, "Do you trust me?" "I do," replied the officer. Katene sat and looked in the fire for some moments, then laid his hand on his friend's knee, and said, "You are right; and you are wrong. You are right to trust me now, for I mean well; but never trust a Maori. Some day I may remember that I have lost my land, and that the power and influence of my tribe have departed; and that you are the cause. At that moment I shall be your enemy. Do not forget what I say." In that utterance is the key to the darkest and most chequered pages of New Zealand's history.'¹

The Maoris have a proverb: 'Land and women are the roots of war.' Not only did the European touch the land of the native, but too frequently he outraged the feelings of the Maori in the manner of his treatment of native women. There

¹ Morley's *History of Methodism in New Zealand*, p. 147.



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are some shocking instances of the degradation brought to both races by the actions of licentious white men. The Maori did not forget the injustice and the humiliation thus offered.

When the battle-drum really sounded there came about one of the fiercest wars the Empire has known. Both British and Maori blood flowed freely in that short, sharp struggle; and the stories of bravery in arms are told by each race concerning the other. It is now history, and one of the things that it is well to try to forget.

But it stopped the work of the missionary. Hatred, revenge, anger, and scorn filled the thought of the Maori; and, as these subsided, fanatical outbursts of superstition took their place, to be followed by a present-day callousness and indifference that it seems almost impossible to overcome. The message of the gospel was gradually breaking down the unrighteous power of the chief; but when war came it destroyed the best as well as the worst elements of native authority in a marked degree. This prepared the way for all manner of excesses. Licentiousness, drunkenness, gambling, and utter laziness took hold of the people, and laid them in the dust. Mr. A. T. Ngata, M.A., LL.B., M.P. (himself a full Maori) recently said, 'The introduction of intoxicants was possibly the most disastrous

(physically as well as morally) of the effects of colonization. The Maoris had been given to excessive eating, and thus intemperance in drink easily became a curse among them.' So it has come to pass that the promising work of the early missionaries has seemingly ended in eclipse; and the sacrifice of many noble lives has been upon altars that are now ruined.

Measure of
Success.

But we must not think that the failure has been total. Many of the converts, through the persecutions of friends and in the midst of the treachery of enemies, proved loyal to God and faithful to their religion. The war, it is true, caused a paralysis of effort on the part of the European churches in New Zealand, and there has been much wicked neglect of the Maori people. There still is. On the other hand, the native was embittered and not disposed to listen to the gospel from the lips of a race that had taken his lands and broken his ancient power. The work was carried on, but only very feebly.

Of late years a new interest has been taken in the winning back of these people to the Christian Church. The Anglican and Presbyterian Churches deserve special mention for the efforts they are making to re-preach the gospel to the Maori. More modern methods are being employed, and a new emphasis placed upon a sensible education.

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The work is made the more difficult by the tendency of the race towards superstition and quackery in religion. Hauhauism, and other forms of Maori religious invention, still retain influence over the people; while Mormonism, Seventh Day Adventism, and other like cults find in these natives a field prepared for them. The Mormons claim to have won over 5,000 converts.

The Roman Catholics have done very much to help the people socially and industrially, as well as religiously; and possibly the most successful single mission to the Maoris is that of the Roman Church on the Wanganui River.

The New Zealand Government is to be commended for its splendid education policy. Every Maori boy and girl is given the opportunity of a competent education, and that education has taken, of recent years, a more practical turn. Here is an extract from the Regulations relating to Native Schools for 1909:

‘MORALS.

‘The influence of the school discipline will naturally be a real factor in the formation of character, but in order that the child may form ideals of conduct it is necessary that direct moral teaching should be given. The experience of the teachers will guide them as to the

best time to impart these lessons. Probably the best method of inculcating the principles of moral conduct will be to make use of stories, anecdotes, and fables.

‘The following topics are suggested on which simple lessons, through the medium of stories and fables, with a moral purpose, may be given: Tidiness ; punctuality ; cleanliness of both body and mind ; truthfulness ; honesty ; self-control ; industry ; obedience ; gentleness ; politeness ; kindness to animals ; respect for school laws ; self-help ; unselfishness ; care of property ; self-reliance ; benevolence ; good manners ; temperance ; duties to others ; duties to self ; care of body ; moral courage ; dignity of labour ; thrift and frugality ; use and abuse of money ; savings-banks ; evils of gambling ; the Golden Rule.

‘In classes III, IV, V, and VI the instruction should include some lessons in the rights and duties of citizenship, as follows : New Zealand Government ; Parliament ; making of laws ; how laws are carried out ; local government ; the franchise ; elections ; Courts and Magistrates ; trial by jury ; taxation.’

The Government spends over £32,000 per annum upon native education. There are ninety-nine schools, attended by 4,735 children, and

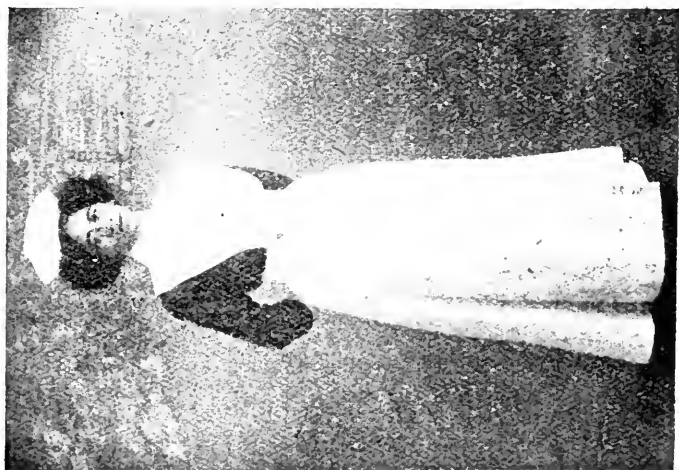
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the teachers of these schools are selected with special reference to their fitness to help the Maori youth morally and industrially, as well as academically.

The total prohibition of liquor in native areas has not been without some good effect, though, unfortunately, there are low-bred white men who trade in these areas upon the brown man's weakness, and who seek to nullify the protection granted by the Government. There are not wanting evidences that in many directions the Maori is beginning to resist the impact of Western civilization, and coming to adapt himself to the new environment. In some districts the native people are casting off their sloth and casualness and are becoming successful farmers ; while many are training themselves and finding support in handicraft. The future, therefore, is not without hope ; and we have reason to be thankful that out of the disasters good is already springing.

Much will have to be done by the Christian Church if the Maori is won back to Jesus Christ. At present the effort is on a small scale, and not carried out with the thoroughness that the task demands. There are thousands of Maoris in Christian New Zealand who never hear the gospel preached, and who are almost utterly neglected

**The Work
yet to be
done.**



so far as their spiritual welfare is concerned. It is true that the work among them is discouraging. The sins of the past are being visited upon the present; and it may be long before the missionary wins again the confidence of the race; but that is all the more reason why the attempt to bring the Maori into definite touch with Christianity should be made with a new earnestness and on a vaster scale.

There are instances of spiritual destitution and moral degradation which cause us to blush for the honour of the Christian Church in New Zealand. Only a few weeks ago the writer paid a visit to a large and well-known *pa*. There were not less than three hundred Maoris present, and the average population of the town would be over two hundred. The people lived in what the Maori counts luxury—there were good European houses, plenty of food, and all the evidences of wealth. But, on inquiry, it was discovered that for the last twenty years no Christian service (save once when a Government official had asked a native friend to preach) had been held in the place. The reason given was that the people had not invited the missionary to come to them, and that it would be against the canons of Maori etiquette to go unasked. At any rate, be the reason what it may, the fact remains that here are

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men and women, growing boys and girls, altogether without any uplifting influences in their lives; and within a few miles are professedly Christian people who Sunday by Sunday pray, 'Thy kingdom come.' The greatest chief of the place was asked why they had no Christian service in the place. 'Oh,' he said, 'the *poi* dance, he the religion. The cards, he the religion. The beer, he the religion this place.' This same stalwart young fellow had been obliged to take out a prohibition order against himself in order that he might be protected somewhat from the worship of the god of Beer. Surely such opportunities as these are a loud call to the Christian people of New Zealand.

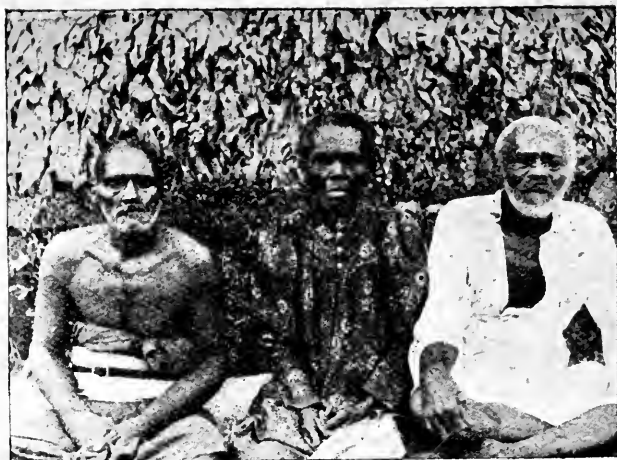
One is glad to note that in many parts of the Dominion an effort is being made to help the Maori woman by means of the order of deaconesses. These friends of the race go to the *pas* and live, so far as possible, the life of the people, and the result has been that scores of the women have been helped to live a nobler and purer life. This work might be extended almost indefinitely, and, by the right type of 'sister,' much good would be done amongst a class that needs help from a higher people.

The Maori is worth saving. He is a man of high qualities, and when he is won back to

The Call of the Pacific

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Christ, as we believe he will be, he will make a fine soldier of the Cross. Many of those who are serving the Church to-day are splendid specimens of what Christianity can do for the race ; and we have faith to believe that when the Church in the Dominion realizes her duty to and responsibility for the Maori, there will be a great ingathering into the kingdom which is theirs no less than ours.



MEMORIES OF OLD FIJI.



CHRISTIAN TEACHERS.

CHAPTER V

Fiji

All to the very end is trial in life:
At this stage is the trial of my soul,
Danger to face, or danger to refuse.

ROBERT BROWNING.

THE Fijian group consists of 230 islands lying around the one hundred and eightieth parallel between latitudes 15° and 22° S. The 'date line' should bisect the group and thus give it two Sundays; but, for purposes of convenience, the line is deviated so as to bring the whole archipelago under one common time. The Land
and People.

Her position on the Pacific gives Fiji a great natural advantage. Some of the most important trade routes lie across her waters, and great liners call at her ports. As development takes place in the Pacific, and especially when the Panama Canal is opened, we shall discover that Fiji is a more valuable asset than we have imagined.

The area of the islands is considerable—7,435 square miles. This makes Fiji just about the same size as the kingdom of Wales, or as the

province of Wellington in New Zealand. The land is broken.. High, gloomy mountains fret the sky, and deep valleys lie between. The soil is on the whole good, and, where level, suited for cultivation of tropical products; the hill-country is excellent for cattle and sheep, and already herds are forming. The rainfall is heavy—especially on the windward side of the larger islands. The result is magnificent rivers, which fill the visitor with surprise and which are navigable for miles.

The climate, for a tropical country, is good, though more trying than that of Tonga or of the Cook Islands. There is, however, no malaria, and the absence of this scourge makes it safer for Europeans than some of the Western groups. Fiji is not so healthy as it was years ago. European diseases have come, and the presence of large numbers of Indians and natives prevents the carrying out of necessary sanitary precautions. Dysentery, typhoid, and 'liver' are the chief troubles of the white resident.

The people are of a lower grade than the Tongans, Samoans, Tahitians, and Maoris. They have not nearly the same intellectual development, and their civilization is of a coarser order. They are, in turn, superior to the Western peoples of New Hebrides, New Britain, and New Guinea. The race gives evidences of greater capability than

has had opportunity to realize itself. There seems a sort of 'arrested development.' Perhaps this may be due to the comparatively modern introduction of cannibalism, which wrought such havoc in their life. Vanity, untruthfulness, cowardice, cruelty, and coarseness are the most evident weaknesses ; but side by side with these failings there must be placed a certain good-naturedness, and, to superiors, a charming courteousness. As artisans they have considerable ability, and in the old days they built the best houses and launched the most seaworthy canoes in the Pacific. Their cleverness in the arts of improvisation is a testimony to the powers they possess ; but, unfortunately, only stern necessity will lead them to exercise their skill.

Physically they are well-built and above the average height of the European ; but they lack stamina, and their powers of endurance are low. This is the result partly of the food they eat, and partly of their licentious past. Cannibalism was an integral part of Fijian life, and the worst forms of barbarity found constant expression. This has affected not only the mental and moral development of the people, but it has weakened and poisoned their physical strength.

The population has suffered a most serious decline. In 1850 it was 200,000 ; now it is 87,096.

The Call of the Pacific

In 1875 40,000 people perished from measles, and just recently the island of Rotuma has been ravaged by the same disease, and many of the best inhabitants have been the victims.

Early
History.

The first mention of Fiji in the world's chronicles is to be found in the log of that great Dutch navigator, Abel Tasman. On the sixth of February, 1643, he sighted the group, and called them Prince William's Islands. When Captain Cook visited Tonga he saw some Fijian inhabitants, and gleaned much information concerning the land and the people. He actually lay-to off the small island of Vatoa, which he fancifully named Turtle Island. Early in last century a number of convicts managed to make their escape from Botany Bay, and, somehow or other, reached Fiji. These were the first white residents; and so great was the dissoluteness of their lives that they disgusted even the cannibal and savage natives. It was not until the Wesleyan missionaries commenced their work that any wide and reliable knowledge of these islands came to the outer world. Reports were sent home, and Fiji became a by-word for barbarity and the most shameless cannibalism.

For many years after the advent of the white man Fiji continued to be a tiny kingdom of its own—or rather a group of small principalities.

Tribal contention and warfare became so acute that, at length, opportunity came to the chief of Bau to assume sovereignty. Thakombau became known as the 'King' of Fiji, and ruled by the power of his club. European settlement followed the missionaries, and complications with outside powers vexed the soul of Thakombau Rex. Seeing no way out of his troubles, after much delay, he formally handed over the islands to the care of the British Empire. The old man had become a Christian, and was given the unmusical name of Ebenezer. On the tenth of October, 1874, he gave to Sir Hercules Robinson his old war-club as a present to Queen Victoria, and with it went the reign of barbarity and bloodshed.

Since Britain took the reins of government in Fiji, the development of the islands has proceeded with a constant though leisurely pace. In this group there is the largest European population in the South Seas—excluding, of course, Australia and New Zealand. 'Civilization' shows itself in carriages, telephones, factories, railways, newspapers, hotels, and prisons. About 100,000 acres of land are under cultivation—principally sugar cane, coconuts, and bananas. The trade of the colony in 1910 was over one and a half millions. *Copra* to the value of £160,000, bananas to the

Commercial
Develop-
ment.

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amount of £62,000, and £650,000 worth of raw sugar were exported. 'Sugar' has large interests in Fiji. A capital of at least £3,000,000 is invested, and an annual output of 70,000 tons is the result. But the resources of the country have as yet been only touched. Commerce has a great future here, and industries are bound to rise up as the land is opened to alien settlement. It is to be regretted that the natives themselves have so little part in this development, save to receive the unearned money for the use or sale of lands that others are tilling. Nor does this money help them in their struggle for existence. Usually it is squandered upon liquor or useless purchases. Commerce is changing not merely the state of the country, but the character of the population. There are to-day over 40,000 Indian coolies in Fiji, who have been imported as labourers to serve the masters of industry. These are rapidly rising in numbers, and eventually they will be the most important part of the population of the country.

**Early
Christian
Efforts.**

The introduction of Christianity to Fiji was the immediate result of a gracious revival of religion among the Tongan Christians in 1834. They felt the claims of their heathen friends in Fiji, and were anxious that they too should have the blessings of the gospel. The Revs. William Cross and David Cargill, M.A., who had worked for some

time in Tonga, were selected for the task of carrying the evangel to these darker lands, and with them went a number of Tongan preachers.

The first man who had really seriously considered the evangelization of Fiji was that remarkable missionary, John Williams. He would have commenced operations, but circumstances arose which made it necessary to delay ; and so the honour of conquest fell to the Wesleyan Missionary Society. When the two ministers arrived they found two Tahitian teachers who had been sent by Williams already at work. They had built a small church, and had gathered a few converts ; but the success was very meagre, and the Mission lacked organization. These teachers lived consistent lives, and eventually joined the Wesleyan Church and served as local preachers.

The intercourse with Tonga—which had been fairly constant during the previous century—prepared the Fijian people for the coming of the missionary. At least the tribes living in the eastern portion of the group could not have been ignorant of the great change that had come over the Tongans. In fact, when the first missionaries arrived they found a small community of Christian converts settled at Lakemba. Some of these were Tongans who had crossed over to Fiji, and others were Fijians married into Tongan families. At

first all went well. There was no opposition to the new religion, and it seemed as if the victory in these islands was to be easily won. But the devils of sin and persecution were only dozing. They woke ; -and then the most cruel and bitter opposition followed. There were hours when these brave pioneers judged it useless to go on with their task. A foothold, however, was obtained, and by degrees the mission increased in influence and power until it reached central Fiji. At such places as Bau and Rewa the forces of evil seemed wellnigh invincible. The wife of an early missionary told the writer that when she went down there as a young woman, she walked from the river to the mission hut at Rewa, between two rows of piled-up corpses, and the next week was spent by the natives in cooking and devouring the slain. Bloodshed, cannibalism, licentiousness, and cruelty were entrenched behind stubborn customs and strong desires. Old Fiji cannot be described ; its state can be only hinted at. Here is a paragraph from a chapter of the past :

‘The men doomed to death were ordered to dig a hole in the earth for the purpose of making a native oven, and were even required to cut firewood to roast their own bodies. They were directed to go and wash, and afterwards to make a cup of banana leaf, which,

from opening a vein in each person, was filled with blood. This blood was drunk in the presence of the sufferers by the Kaba people. Seru then had their arms and legs cut off, cooked, and eaten, some of which was presented to them. Seru then ordered a fish-hook to be put in their tongues, which were drawn out as far as possible, and then cut off ; these were roasted and eaten while they tauntingly said, " We are eating your tongues." As life was not extinct, an incision was made in the side, and the bowels taken out, which soon terminated their sufferings in this world.¹

On the least possible excuse there was shedding of blood and consequent cannibalism. Heavy canoes were launched, with slaves as 'rollers,' who were crushed or mangled to death by the cruel timbers ; the decks of these canoes were washed with human blood before they sailed on an important expedition—to make propitious the voyage ; new houses had their great posts held up by men who stood in the deep holes in the ground, and then the earth was shovelled in upon them. The race seemed to have exhausted its ingenuity in devising new forms of cruelty and of torture.

It was to such as these that the early mission-

¹ *King and People of Fiji*, pp. 84, 85.

The Call of the Pacific

aries ministered, and from such soil that the first-fruits were gathered.

No mention of the evangelization of Fiji can be complete without reference to that man of God—John Hunt. He did a work that is impossible to estimate. He lived a remarkably holy life, and the influence of his character made itself felt even among these barbarous tribes. His translations of the Scriptures are a monument of industry and thought, and remain still fine specimens of idiomatic Fijian. Ceaseless toil wore out the man after only ten years of service, and the coffin which carried his frail remains to the grave bore the pathetic inscription—‘aged thirty-six years’; but into those ten years he pressed a lifetime of self-sacrifice and devotion, and others reap to-day from the fields wherein he sowed.

It was only slowly, at first, that the influence of the missionary spread, and in those early days of patient toil the best converts were made—converts who had to stand the searching test of persecution. Subsequently, when the prestige of the Mission had grown, and when the natives recognized the benefits which Christianity brought, there followed the most wonderful and dramatic success. Whole tribes renounced idolatry in a day. Thousands, at the bidding of some powerful chief, declared for Christianity. So great was the number of

Fiji

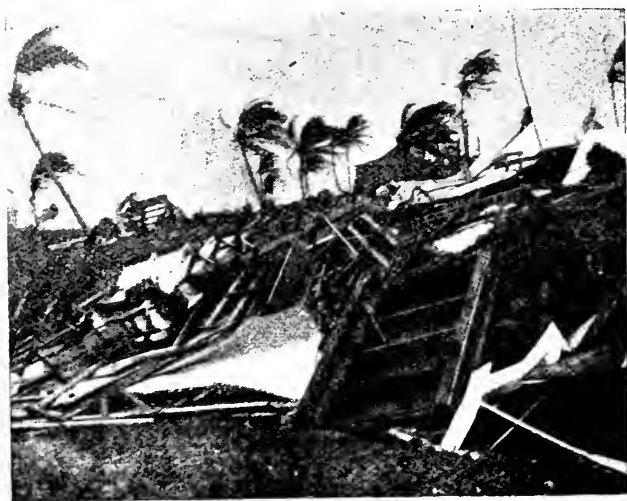
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converts that it was impossible to instruct the people who were ready to accept the gospel. The missionaries had their hands full, and their native helpers were only ill-trained men. Nevertheless, within a few brief years, heathenism, with many of its attendant horrors, was banished from Fiji. Cannibalism, infanticide, murder, tribal war, and brutality were at an end, and the people were nominally Christian—attending church with a surprising regularity, conducting family worship in their homes, and, in hundreds of cases, giving evidence of a real change of heart and life.

So far as the natives of Fiji are concerned, the country can be said to be Christian. The entire population are adherents of the Methodist and Roman Catholic Churches. The latest Government returns give 84,649 Methodist adherents, 10,824 Roman Catholics, and 300 Seventh Day Adventists. These figures include Europeans, Indians, and other South Sea Islanders, and may not be strictly accurate; but they indicate how fully the influence of the missionaries has spread.

**Measure of
Success.**

There is no village in Fiji without its church and Christian teacher, and in almost every home family worship is regularly conducted. The people attend the services of the church with most exemplary frequency and regularity, and every



HURRICANE RESULTS IN FIJ.

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outward evidence is given of deep attachment to their new faith.

The Fijian converts have been ready to sacrifice themselves for Christ by going to foreign and more benighted lands. The volunteers, until recent years, have been in excess of the requirements, and many brave and heroic offers of service have been made. In New Guinea, in New Britain, and in the Solomon Islands, many graves are to be found of Fijian men, women, and children who have given their lives for the sake of others. It is always an affecting sight to witness the departure of a contingent for these newer Mission fields. It is harder for a native than for us to leave his kith and kin, and to say good-bye to those whom he will never, in all probability, see again. Yet they go; and most of them work faithfully and uncomplainingly for Christ.

The liberality of the Fijian deserves to be placed side by side with that of the Samoan. In 1911, in addition to building churches and paying the salaries of teachers, &c., the adherents of the Methodist Church contributed nearly £10,000 to the funds of the Mission. The work in Fiji, therefore, is practically self-supporting, and the native pays not only the salaries of the missionaries of his own colour, but those also of

his white brethren. And fifty years ago they were eating one another !

Education has been given a prominent place in the Fijian Mission, and there is to be found scarcely a man or woman under thirty years of age who cannot read and write. The only schools, until just recently, have been those of the Missions. Every village has its 'teacher,' who gives elementary instruction with varying degrees of regularity and diligence. In several districts there are 'High' schools, where a more advanced course is offered under a European master or mistress. There is a training-college, where about one hundred students are equipped as village teachers ; and a theological college has just been opened, where a start is being made to educate men for the responsible position of native ministers.

'Although by no means an ideal equipment has been possible this year for these native probationers, yet I venture to say that those who may be called out to circuit work next year will go with a training which will in some good measure fit them for the exceedingly important positions they will be called upon to occupy as native ministers.'¹

Two or three excellent schools for girls are an

¹ Report, 1910, *Methodist Missionary Society*.

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important part of Mission work, and these are doing much to produce a new generation of mothers and wives—less casual and dirty, it is to be hoped, than those of the last generation. The school at Nailaga deserves special mention, both for its size and efficiency. Already the results from this institution are such as to fill us with hope that the future of the race is not nearly so dark as we might expect.

‘We have 104 boarders and 16 day scholars. The new girls appointed for this year are nearly all young, thereby giving us a chance for better results. Growing up amidst the influences and restrictions of compound life must mean cleaner, healthier minds, nobler aspirations and ideals; whereas there is very little hope of eradicating the effects of village life if a girl has been surrounded by it until she is sixteen or seventeen. All we can do for them is to give them a training that will make them better wives and mothers than they otherwise would have been.

‘For some time it was quite difficult to get them to realize that industrial work was part of the school curriculum. We have done a good deal in the way of mat-making, sewing, laundry work, and the preparing of native arrowroot. After the first restlessness subsided they settled down and worked heartily. We thank God for



INDUSTRIAL INSTITUTE : THE WORKSHOP.



THE BOYS AND THEIR INSTRUCTOR.

the good spirit and willingness to work that have been evident amongst them.' ¹

The great need for industrial education among the boys has been felt, and a small institution was opened three years ago to provide this special training. It has met with the most encouraging success, and proves that the Fijian, if met with patience and sympathy, can be made into an industrious and capable workman.

'During the year we have had twelve permanent boys in the workshop of our industrial institute, as well as a large amount of casual labour. The boys have shown a marked improvement in their general character and in their application to their tasks. We initiated, at the commencement of the year, a system of payment for all work done instead of providing them with food and clothing as formerly. The result has been that the boys have been more self-dependent and better satisfied. We are glad to see, too, that they have learned to spend their earnings more judiciously, and several of them are the proud possessors of quite an excellent kit of tools—saved out of their earnings. Throughout the year there has not been a complaint of any kind whatever, and cheerfulness, and even eagerness, have been

¹ Report, 1910, *Methodist Missionary Society*.

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displayed. This is all the more gratifying when it is remembered that, owing to the hurricane, a great deal of specially heavy work has been put upon them.

‘We are not only thankful that the boys have shown aptitude and general improvement in the use of their hands and brain, but we rejoice to see the evidences that the discipline of this new life is having a salutary effect upon their moral character. Of course, there is still room for improvement, and we could wish at times that the native tendency to casualness were less marked ; but it is only gradually that a Fijian “breaks his birth’s invidious bar and grapples with his evil star.” Thus we add to our faith patience.

‘Our primary object is to give the lads entrusted to our care a good grounding in carpentry. This is the only trade which, up to the present, we have been able to teach. The past success and encouragement help to make it possible for further development. We might take up boat building as another subject for instruction. This could be made to pay for itself, and many of the youths of Fiji would be willing to make this their calling.

‘Moving on these lines, we are fitting the Fijian to live well. His mind will be occupied

and his hands daily engaged. This will make him more alert, and have the effect of developing life and character. This is what we aim at, and these are the means by which we are striving to attain this object. So far the results have been altogether satisfactory.' ¹

Unfortunately, through various causes, the attempt to give the Fijian lads a thorough training in agriculture on Western lines has not met with the success that was expected. There is, in reality more need for this than for technical education; for the Fijian, with his birthright of fertile soil, ought to be made into a capable farmer. This must be done, either by the Government or by the missions, if he is to inherit the land.

The Methodist Mission has a capital printing-press at Suva, and some excellent work has been done by it. In addition to training a number of native printers, it provides much reading matter for the people. A monthly paper, *Ai Tukutuku Vakalotu*, has a large circulation among the natives, and at the press a number of school books and pamphlets are prepared for distribution.

'The office and plant are in good order. We have a fair stock of paper and sundries on hand. The machinery is running smoothly and efficiently, and the introduction of the new

¹ Report, 1910, *Methodist Missionary Society*.

platen machine is a valuable and useful addition to the plant; we can fairly claim to be as well equipped as any press in Fiji, and our ability to turn out good work is recognized in the trade. It may be of passing interest to mention that at the recent Industrial Show, held in Suva, we were successful in obtaining the certificate offered for the best three-colour letterpress printing of local production.'¹

The Work
yet to be
done.

Though Fiji has been evangelized, in common with many other islands of the Pacific, it must not be thought that it has therefore been altogether Christianized. It is much easier to evangelize than to Christianize. We should be much nearer the truth were we to say that the work is but half done—and the remaining half will require greater patience and faith than the half accomplished. There must be no slackening of effort, or the native will be left in a plight only less grievous than that in which we found him. We shall deal with the tremendous problem before Fiji in the coming of the Indian in the next chapter; but the fact must be emphasized here that among the natives themselves there is urgent need for reorganized effort and redoubled energy. New difficulties, of which our fathers did not dream, have arisen, and these problems can be solved

¹ Report, 1910.

only by unstinted sacrifice and patient toil on the part of the white race. They without us cannot be made perfect.

The alarming decrease of the population has had much consideration both by the Government and by the Missions. As a result of the establishment of provincial hospitals for the treatment of natives, and of the training of native medical assistants, to deal with prevalent diseases in the villages, the general health of the people is better. The education of native girls as nurses with a special knowledge of midwifery is a step in the right direction, and one that may do much to lessen the awful death-rate of children under two years of age.

One cannot resist the conviction that if the Fijians are to be saved, there must be a radical change in their life and habits. The 'communal' system—which is socialism run to seed—is sapping the ambitions of the race, and the present division of moneys from the sale and rent of lands is offering dangerous opportunity to give way to thriftlessness and debauchery.

The strongest pressure needs to be brought to bear upon the Government to stop the illicit trade in liquor. The taste for alcohol is spreading rapidly ; and, with more ready cash to spend, the native falls a prey to this temptation. Surely the

state of the Maori race through indulgence in spirits ought to be warning sufficient. The Fijians and Indians are nominally prohibited ; but so lax is the administration and so defective the laws that thousands of pounds worth of liquor are consumed by the brown people every year. This illicit trade is one of the foulest blots upon British administration in Fiji.¹

Much must be done before the native is prepared to live under conditions brought about by Western civilization. He is, it is true, slowly adapting himself to his new environment, and there are to be found a few who have successfully competed in the struggle ; but the race as a whole is like an old ruin in a busy city. A life in which he has no part throbs around him, and he is endured only for the sake of sentiment. A practical education must be given to the youth of Fiji. The coming generation must be taught to use instead of to barter their lands, and to find in honest labour the strength that will enable them to compete in a struggle that is as inevitable as it is rigorous. The Missions and Government must join hands in this matter ; for there is needed the strong arm of authority to break down and the

¹ Since the above was written the Fiji Government has introduced sterner legislation, which it is hoped may be effective in stemming this traffic.

tender hand of sympathy to build up. Trades should be taught to selected boys. Some, as we have already seen, have shown surprising proficiency with but little training, and in a developing country like Fiji there will always be work in plenty for them. The great majority have neither brain nor opportunity for a 'scholastic' education, and to flatter their over-abundant vanity into the belief that they can excel in this direction is only to raise a cruel mirage in the vast desert of incapability.

The few who can be made into teachers, clerks, and preachers should be given a thorough training and brought under a saving discipline. At present, in most schools, the hours of instruction average very few, and a certain casualness, which would not be permitted in more advanced lands, is evident. It is a matter for thankfulness that during the past five years steps have been taken to educate the native ministry. Though these good men in the past have done excellent service when their meagre equipment is considered, they are far from any worthy ideal of the Christian ministry; and much time and thought must be spent if the new is to be more effective than the old.

But the thing most needed is a deepening of character, and the methods of reaching this ideal are painful and slow. That indefinable something

The Call of the Pacific

we call *principle* is rarely found in native life. Custom, authority, self-interest, are still the chief springs of native virtue. Character is a mysterious growth, and we should be foolish to hasten unduly the development of the child ; but we must take care that the best atmosphere surrounds the young life, and that the best training is given in the most susceptible period. The great success of the past makes an urgent demand upon us for a more generous effort in the present. We must not allow the native to remain where he is. We have been the means in God's hands of lifting him out of the horrible pit and out of the miry clay, and have set his feet upon a rock ; we have still to establish his goings and to put a new song in his mouth.

CHAPTER VI

The Indian Population in Fiji.

We are not here to play, to dream, to drift ;
We have hard work to do, and loads to lift ;
Shun not the struggle, face it ; 'tis God's gift.

—M. D. BABCOCK.

WE have already seen that there is coming about an orientalization of the Pacific. This is no mere catchphrase for a movement which may be allowed to pass unnoticed ; it describes one of the most important facts of modern times. We recognize that the Pacific, from an Imperial point of view, has great strategic value, and we cannot view with unconcern the gradual change of its populations. To find Asiatics instead of simple-minded islanders occupying these wide waters is to put a new complexion on our politics.

In Fiji the lithe, sinewy, unkillable native of India represents the Asian races. He is here at the call of Capital to work in its hot, dank plantations. At present Fijian native labour is out of the question, and it is not very likely that such

will be obtainable in the future. Even though the Fijian, as the result of specialized education, were to become a reliable worker, he would scarcely be the type required. He is a landholder in a country where the soil is becoming increasingly valuable; and if he survive the shock of Western civilization he will be a small farmer rather than a serf of Commerce. The Pharaohs of Capital cannot hope, therefore, to press him into their brickfields. Experiments have been made with races from other parts of the Pacific, but these have proved themselves either too expensive for the economical spirit of enterprise, or else too shiftless and unreliable for the methods of industry. The coolie from India thirty years ago was given a trial, and has shown himself equal to all the demands made upon him. This is saying much. To-day the industrial needs are responsible for the importation of nearly three thousand coolies annually, and these requirements are likely to increase as the colony progresses. Already there are over forty thousand Indians in Fiji, and as the native race decreases it cannot be very long before the predominant brown man will be the alien.

The presence of such large numbers of foreigners in the country will constitute difficulties for the Government. Indians are easily ruled up to a

The Indian Population in Fiji 117

certain point ; but, as South Africa tells us, they can be exceedingly troublesome when they choose. So far, in Fiji there has been but little 'unrest,' though there are not wanting signs that new demands will be made and insisted upon. When the numbers grow into hundreds instead of tens of thousands there will be scope for the agitating 'babu'—and he will surely come.

These facts constitute a very serious problem for the Christian Church in Fiji. The Christian population is gradually passing away, and the hope of saving it does not grow as the years go by ; on the other hand the non-Christian peoples are increasing by leaps and bounds. What does this mean ? In plain words it has to be stated : That unless tremendous and sustained effort be put forth, *Fiji will be heathen again within the century.* Dare we allow that ? Shall we allow the Hindu Trident and Muhammadan Crescent to displace the Cross ?

The bulk of the Indian population have come as coolies from the United Provinces of Agra and Oude. The majority are from the districts of Basti and Fyzabad. They speak, for the most part, the dialect known as Lower Hindi, though there is a fair proportion of Muhammadans who use Urdu—the language popularly known as Hindustani. Of recent years there have been

The People.

shipments from the Madras Presidency, and these speak Tamil and Telugu. There is also growing up in the islands a generation that has not known India, and these speak a pidgin-Hindustani, interlarded with Fijian and English words, mutilated to suit their organs of speech. This assortment of tongues makes the linguistic difficulties very great, and it is interesting to watch the struggle for existence that goes on among words and idioms in the various dialects. The ultimate result, in all probability, will be that quite a new dialect will arise under these new conditions.

Physically the Indian population compares unfavourably with the native Fijian; but, in common with the Asiatic races, they possess powers of endurance which make them suitable as plantation workers. Those born in Fiji have a better physique than those of the corresponding class in India; but they are not nearly so industrious as their parents. This is significant. The imported population are the village folk translated from the illimitable khaki plains of India to the verdant hills of Fiji. It is often stated that the coolies in Fiji are of the pariah type or out-caste class. This is quite a mistake. The proportion of 'caste' people is probably quite as high as in India itself; for the physical standards of the Emigration Department eliminate

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the undersized and the degenerates, who are mostly of the non-caste portion of the population. Nor are they all criminals. There is, of course, a number of men who have left India because of the pressure brought to bear upon them by the police; but they are not in the ascendancy by any means. Nor is it only the riff-raff from the city streets—there is only a small percentage of the urban population. The great majority are simple country people, just about as keen, and as stupid, in many respects as the average village community in the old land.

The importation of the coolie is entirely in the hands of the Governments of India and of Fiji, and every effort is made, so far as possible, to provide against abuse and injustice. Whatever criticisms may be made against the *system* (and it is open to reflection of the gravest sort) praise is due to the Immigration Department of the Colony for the manner in which it seeks to carry it out. The emigrants are selected in India by an agent of the Crown, and a medical inspection in Calcutta or Madras rejects the unfit. Upon arrival in Fiji there is a long quarantine, and then another examination. Those who pass the necessary tests are 'indentured' for a period of five years to the individual company or planter applying for their services. The cost of importation

amounts to about sixteen pounds per statute adult. For five years the coolie is obliged to serve his master on the plantation, and at the end of that term, if there are no extensions for jail, he rises in the scale of being, and becomes a 'free' Indian. After a total residence of ten years in the Colony, he may, if he so desire, return passage paid to his own land; or else he may settle permanently in the country. It is this latter option which is mostly taken, only a very small percentage of the immigrants recrossing the water.

The life of an indentured coolie on the plantations is not of a very inviting character. Wages are low, and the cost of food is high. The official returns give the average earnings of males at elevenpence, and that of females at fivepence half-penny—for it must be remembered that women as well as men work in the cane-fields. A system of 'tasks' prevails. So many yards of ditching, or chains of weeding, are considered a 'task' by the overseer in charge, for which the payment is one shilling. So long as the tasks are judged by the coolie to be moderately fair, all goes well; but when they are counted excessive, the overseer is in for trouble.

The accommodation appears to us to be exceedingly wretched, and so in truth it is. It is all very well to remind us that the native in India

The Indian Population in Fiji 121

has no better accommodation, and that he likes to live roughly ; but the fact is that the conditions are not healthy either morally or physically. The coolie 'lines' (as they are called) are long rows of tarred, wooden buildings, which might be taken as the very apotheosis of architectural ugliness. These sheds are divided into cubicles of about ten feet by seven, though it is to be noted with satisfaction that during the last year or so the breadth of new buildings has been increased by three feet. In each of these miserable kennels three men, or one family, have to eat and sleep. Here and there these black 'lines' are fairly well kept, and good sanitary arrangements obtain ; but on some of the plantations the coolies are herded together like so many penned cattle, and filth reigns supreme. Lately there has been more attention paid by the Government to these conditions, and some improvement has taken place.

One of the saddest and most depressing sights, if a man has any soul at all, is a coolie 'line' in Fiji. Vice, wickedness, and abjectness abound. Personal filth is ever in evidence, and life seems to have turned rancid. Coarse, evil-looking women throw their jibes at criminal-faced men, or else quarrel with one another in high, strident voices, accompanied with angry gestures. Little children, naked save for a sacred piece of string,

sores, and flies, play cheerlessly in the squalid places. The beholder turns from the scene debating whether disgust or pity is uppermost in his mind.

Early
Christian
Efforts

The Indians had been in Fiji nearly twenty years before any definite effort was made to win them for Christ. The missionaries engaged among the Fijians had their hands more than full ; while at head quarters there was such a shortage of funds that the thought of aggressive work was pushed to one side.

The following resolution of the Fijian Methodist Synod in 1891 makes interesting reading, and gives forth the true missionary tone :

This meeting . . . calls the serious attention of the Conference to the following facts :

1. That there are now employed on the various plantations in Fiji about 10,000 Indian immigrants, and that this number will be increased during the present year by the arrival of another large contingent of these people.

2. That these people are utterly without the Word of God, and that we, owing to the exigencies of our own native work, are unable to address ourselves to them, and that they in their heathen state are constantly exercising the most baneful influence upon our own

The Indian Population in Fiji 123

people. Therefore, for the preservation of our Fijian work, *and more especially for the salvation of these heathen Indians*, it is expedient that we lose no time in commencing to evangelize them. We therefore respectfully and earnestly request the Conference to communicate with the London Missionary Committee with the view of securing the services of an Indian catechist to commence this important work.

That catechist came; but, unfortunately, he neither met with the success that was expected, nor proved himself so strong a man as was hoped. It was not until 1897, when Miss Dudley commenced work among the Indians in Suva, that the Mission can be said to have been founded. To Miss Dudley belongs the honour of 'pioneering' this field, and she has left an imperishable record of her devotion and ability. She was followed in 1901 by Mr. Bavin, who laboured for nearly a year as lay missionary, and who returned subsequently as a minister. In 1902 the first ministerial appointment, that of the present writer, was made, and since then the Indian Mission has taken its place upon the list of stations in connexion with the Methodist Missionary Society of Australasia.

In the same year (1902) the Rev. H. Lateward,

a retired missionary who had worked for many years in India under the auspices of the Society for the Propagation of the Gospel, visited Fiji and commenced a small Mission. He, however, was grievously hampered by lack of funds; and found it impossible to do more than found one small station at Labasa. He laboured on alone, with failing health, for some time, until he obtained the services of a younger man to take his place, when he retired from Fiji. The Roman Catholics also attempted to help the Indian population through their general schools for many years past; but they did not commence any special mission to the immigrants.

**Measure of
Success.**

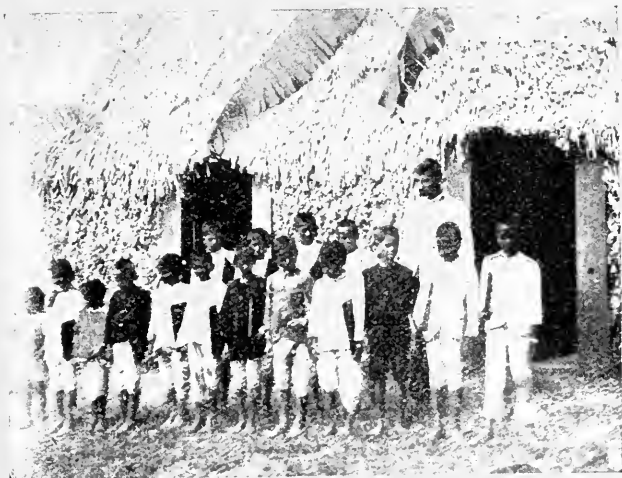
There has been a 'long night of weeping' in connexion with this mission to the Indian coolies. Nor has the day yet come. The results, statistically, are small, and it is to be feared the impression made upon the population is only slight. Schools and churches, however, have been built, and a vigorous campaign is in progress. There are four ordained missionaries and four lady missionaries (Mission Sisters) attached to the Methodist Mission, and these are helped by a staff of six or eight Indian workers. The S.P.G. has a missionary stationed at Labasa, with one native assistant. The returns of the Methodist Mission for 1910 are seventy-two church members and 1,000

The Indian Population in Fiji 125

attendants at public worship. These attendants at worship are not by any means all sympathetic towards Christianity. Many of them are violently opposed to it, and attend the services to obtain material for criticism and attack ; but their presence constitutes an opportunity to the missionary to state the claims of Christ, and some of these opponents have in this way been won over.

Special attention is given to evangelistic work, and in the *bazārs* and villages the Message is proclaimed regularly. Small as the results appear, the greater part of them are due to this type of effort, and a missionary of nine years' experience among these people emphasizes the value of this work in his last report :

‘Again I give voice to a conviction that deepens as the days go by. While not depreciating in the slightest degree the necessity of other forms of Mission activity, I feel that India in Fiji is to be won mainly by direct evangelistic effort. Other methods of spreading the news of the Kingdom have much to recommend them, and they have an undoubted function in any organized attack ; but they are adminicular rather than radical. It is by the foolishness of preaching that the subtle Hindu no less than the intellectual Greek is to be won. Thus the

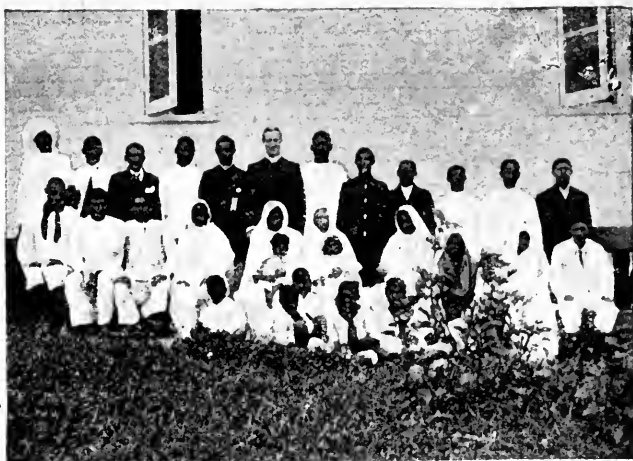


SMALL BEGINNINGS: A MISSION STATION AND SCHOOL.

growing need of sincere and capable native preachers for this work. Thank God, we have seen sufficient to assure us that the ancient appeal of God in Christ manifesting Himself to men still fastens upon the imagination and conscience of the race ; and that character, so peerless and lonely, comes to our common humanity—independent of all differences of birth, intellect, and habit—and transforms by its presence.'

The work among the children is carried on with a dogged persistence that has its roots not in results, but in faith. So far, the Hindu and Muhammadan influences of the home and parents have been stronger than the Christian influence in the school, and very few cases of conversion have been found among scholars or ex-scholars. This is, however, bread cast upon the waters, and may not be seen for many days—or many years. An Orphanage has been opened on one station, and some fifteen children are now placed under definite and sustained Christian influence. Before the girls especially there was only a life of sin and shame ; but now there are held up before their eyes new ideals of life and conduct ; and they are being changed by beholding. Here is a little vignette which reveals a sad condition of life :

'We are deeply grateful for having had the



SOME RESULTS



A RESCUED CHILD.

The Indian Population in Fiji 129

opportunity to rescue an orphan girl named Sukhiya from a life of cruel shame. She had fallen into the hands of a vile wretch who makes it his business to prey upon human flesh, and who had traded upon her person for some four years past among Indians and Fijians. She is now but fifteen years of age. The child had wasted away to a shadow, and was covered with filth and vermin. She is now a bright, happy, healthy girl, and beams with the new light which has slowly dawned within her. Our hope is that she will grow to be a useful Christian worker among her own people in this land.' ¹

But perhaps the greatest influence exerted by the missionary is reflex, and cannot be expressed in terms of statistics. He preaches a message of ethical content, and this rouses Hinduism and Muhammadanism to emphasize the best and most moral elements in their several beliefs. 'These things are written in our books, Sahib.' 'Well, then, *live up to them*,' is the reply. This effect of missionary work, too often ignored, is greater than we usually estimate. The rain and sun and frost do more to crumble down mountains and change the face of the earth than earthquake or cyclone. The very presence of the missionary

¹ *A Missionary's Report, 1910.*

makes men take stock of their own faith—and that is all Christianity wants for its opportunity.

**The Work
yet to be
done.**

Under this heading many pages might be written, and then only the fringe of need would be touched. So far the Christian Church has been only toying with her task here, and thus to a large extent has lost her opportunity. Ten years ago, had men and money been spent on this work, a really deep and permanent impression might have been made on Indian life. The stream was small then, and to divert it would have been an easier matter than it is to-day. As the fresh coolies landed they would have come into a country in which the Christian atmosphere was there to breathe. Then the ancient religions of the people were strange and ill at ease on this foreign soil. They had suffered from transplantation. To-day they have struck their roots deep down into new earth, and the result is an increased vitality. In those early days there was no organized opposition; now a vigorous propaganda against Christianity is being carried on. Muhammadanism is particularly bitter, and triumphantly asserts that it will not only win over Hindus but will convert the Christian Fijians. The success of Islam among the recently evangelized tribes of Africa warns us that this may not be an empty boast.

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One has only to attend the great religious festivals which are now springing up in Fiji and obtaining a place in Indian life and thought, to realize how deep is the change of attitude on the part of the non-Christian peoples. Hindus and Muhammadans spend huge sums on these ceremonies, and they carry the populace with them. We may argue truthfully that there is much more noise and lewdness than religious enthusiasm; but this makes the problem only greater. Gradually there are being reproduced in Fiji the conditions which baffle the missionary in India. Sometimes we are inclined to think that the breaking down of caste, which tells so powerfully against mission work in the old land, makes the effort here harder still. Caste means a certain restraint; and when that is gone, the people sink into a licence and a carelessness that are appalling.

Then we have to remember that while the Christian Missions win units, the non-Christians are pouring into the country by hundreds. Ship-loads of Hindus come year by year, and these add themselves to the great mass that is to be leavened.

The truth is that, on the present scale of endeavour, the Christian Church has no possibility, if human experience is to guide our judgement, of winning the Indian in Fiji to Christ. Some will be saved, thank God; but the mass will

The Call of the Pacific

live and act as though Calvary were a drama and the love of God a dream. It may be said that there is nothing impossible with God. We can only say that the revelation of His will in history proves that it is through human lives that He carries on His work, and unless the hand of man is put to the plough the furrows are unturned.

'Tis God gives skill,
But not without men's hands: He could not make
Antonio Stradivari's violins
Without Antonio. Get thee to thy easel.

This, then, is our responsibility. The task is hard enough now; but in ten years' time, unless we bestir ourselves, it will be far harder.

An almost untouched field, and one of vital importance, awaits us in the work among the women. There is a call to pure-minded Christian women, who have had hospital or nursing experience, to enter into the sad and suffering life of their Indian sisters in Fiji. The need is too dark to describe; but it is there in all its horrible realism. The task is revolting; and one shudders at the thought of a pure woman coming into contact with the vileness and wickedness; but it is only such a one who dare do so.

Morally, the Indian in Fiji is outside the decencies of description. There are here and there to be found men of taste in ethics, and some

The Indian Population in Fiji 13

who even manifest something which might be termed principle; but they are in a pitiful minority. No established marriage laws govern the people. A woman will stay with a man just so long as she pleases, and when a better husband appears—that is one who can give more jewellery and demand less work—she goes to him. A woman's 'family' not infrequently represents male parents as numerous as the children themselves. The girls commence a life of sin at an appallingly early age. They may be 'married' at the age of seven or eight; and they are then under the care of the husband's people, who strive to get back the money they have spent in purchase by selling child virtue. When the wife is eleven or twelve she lives with her husband, and in a year's time is a mother—a mother at twelve! Little wonder that she is old at thirty! The shortage of women and the consequent evils arising from it are the cause of most of the violent assaults and murders. The Indian is a jealous and vindictive man, and when once his passion for revenge is fully aroused no considerations of reason or fears of punishment influence him.

More missionaries are urgently needed both in connexion with the Methodist and the S.P.G. Mission. These need to be men of a special character. Though these people are so immoral,

and often frankly vicious, they are keenly intellectual. Their religion is a philosophy of life, and, though we believe it to be a false conception, it is none the easier to combat therefor. Brain must be met by brain. The 'man who is not good enough for the home work' is of no use on any mission-field; but it is crime to send him to people such as these. The cleverest intellect and the best equipped mind will find ample opportunity to exercise their talents here.

The greatest need is undoubtedly that of Indian workers. The converts are few, and not drawn from the most thoughtful class, hence it is difficult to select agents from those won in the country. The facilities for training students are yet very meagre. On the other hand, those who have been brought from India as Christian teachers have been, except in one or two cases, far from satisfactory. Under new conditions they have failed to fulfil the expectations of those who sent and those who received them. But it must be remembered, in this connexion, that, in the nature of the case, it has been impossible to get the best men from India—they are even more wanted there. This question of native helpers is really the greatest problem before the mission in Fiji.

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The Church must, we believe, win in this great struggle in the Fiji of to-day ; but it will be only at the cost of much sacrifice and devotion. Fiji is already hallowed by the suffering and oblation of noble men, and still nobler women, in the days that are past. But we must not be content to shine with borrowed light. We have a task before us to-day that is ours *and ours alone*. We can maintain the tradition of the past and share in its glory only by fulfilling our own proper duty in this present. Our fathers made Fiji a name to suggest dauntless courage and sublime devotion. Their blood is in our veins. We are the spiritual descendants of Hunt and Cargill and Cross.

God has honoured us with an even greater and more difficult task than theirs ; but it will be sufficient if we carry it out in the same humble and yet brave spirit. For 'all service ranks the same with God.' Nor need we then fear the result. God sustained those who won Old Fiji from cannibalism, and His power is a constant in the universe. So far as human eyes can see, the task before us is wellnigh impossible. Our wit and strength are but poor weapons with which to fight the forces massed against us. We must bathe our sword in heaven. Let us then kneel with bowed head at the bedside

of the dying Hunt on lonely Viwa, and pray
with him :

'Lord, for Christ's sake bless Fiji!

Save Fiji! Save Thy servants! .

Save Thy people!

Save the heathen—in Fiji!'

CHAPTER VII

Gilbert, Ellice, Ocean, and Loyalty Islands

I know not where His islands lift
Their fronded palms in air;
I only know I cannot drift
Beyond His love and care.

J. G. WHITTIER.

THERE are scores of pin-pricks on an ordinary map of the Pacific which appear entirely negligible, and the wonder finds expression whether or not they are even inhabited. Yet on these almost unknown dots of upraised coral are races of people with curious customs and often with most interesting history. These points are vital, and around them romance and heroism gather. A great steamer, thumping her way across the vast Pacific, stops for a brief moment in the night; a quiet, unassuming missionary and his wife, with whom the passengers were playing deck billiards the day before, step down the gangway into a surf-boat that has come out of the darkness; the steamer thumps on again, and, for a day or two, the passengers wonder what has become of the

missionary and his wife, probably shrugging their shoulders and thinking them fools to throw away their lives on a few 'niggers' on an unknown island. To passengers this is only an incident in a long and monotonous voyage; but to those two who were rowed away in the darkness it is life. They have heard a call in the night, and they have obeyed.

As one reads the history of Christian missions in island after island such as these tiny spots on the map, one realizes something of the magnitude of the sacrifice and devotion of the servants of the Cross, and feels the passion of the missionary service. We shall review, in this chapter, a few out of the scores of instances of effort on these specks on the sea, and we shall come to feel anew that the great secret of happy service is to be

Content to fill a little space
If Thou be glorified.

GILBERT AND ELLICE GROUPS

**The Land
and People.**

The Gilbert Group consists of sixteen islands lying across the Equator, and to the south of them is the Ellice Group of seven or eight islets, together with a few rocky out crops whereon only the screeching sea birds find footing. The total area of the two groups is less than 170 square

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miles. The islands are barren, and only a few feet above high-water mark. Water is scarce—there are no streams whatever; and the drinking-supply, which is drawn from underground caves, is always slightly brackish. The natives live principally upon fish, which are plentiful, and upon coconuts, which grow in small numbers. They are in continual protest against the conditions of their life.

In the Gilbert Group there are about 25,000 people. It was thought at one time that these tribes were successfully resisting the general decrease of Pacific races, but since accurate Government returns have been made, this has been found to be a mistake. The excess of deaths over births in 1909 was nearly one hundred. The Gilbertese are not a very refined people, nor of a high order of intelligence in comparison with the inhabitants of the islands farther east; but they have a manly bearing, claim a proud descent, and are of good, up-standing physique. They were renowned for their skill in fishing and in navigation. In the old days they sailed from island to island, hundreds of miles from their own homes, with only frail catamarans, driven by grass sail, and no chart or compass save stout hearts and tireless eyes. Many of these canoes were works

The Call of the Pacific

of almost infinite labour and patience. Their only implements were stone adzes and shell knives; and the marvel is, first that they should have thought of such ambitious undertakings, and then that they should have had the skill to carry them to completion. Not only were they expert fishers and venturesome sailors, but they were fierce fighters, and never happier than when in tribal conflict. War was their recreation and the root of their prestige.

The people in the Ellice Group are of quite different clay. They are really of Samoan stock, and have brought to their islands the traditions of courtesy and refinement for which the Samoans are noted. They have not the fierce courage of the Gilbertese, although in the dangerous art of fishing from the edge of the reef they probably excel them. They have been a peace-loving people, and this temper has affected their whole life. Unfortunately the same sad tale of racial decay has to be told concerning them. In 1909 the births among the 3,000 inhabitants numbered 101, but the deaths were 292!

The trade of the two groups is slowly increasing under British administration, and now has reached the respectable total of nearly £40,000.

The islands north of the Equator were evangelized by the American Board of Missions. The

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first minister was the Rev. Hiram Brigham, who was sent out in the year 1857, and who remained there until forced to retire through ill-health in 1874. The southern islands were left in darkness until 1861, when an accident brought to them the Message of Peace. But who are we that we should call any of the happenings in the world accidental? A man named Elekana, a native member of the staff of the London Missionary Society in the Cook Islands, drifted out to sea with seven other natives in a small canoe. For eight long weeks, over a distance of 1,800 miles, they were borne whither the winds and currents listed. Three of the number succumbed to the awful privations they underwent, but five, one of whom was the teacher Elekana, reached Nukulaelae, in the Ellice Group. They were treated with kindness, and as soon as they had recovered from their long exposure, Elekana commenced to teach the people about the new religion which had so blessed his own islands. He was therefore the pioneer of the Cross in these lands, and the seed that he sowed has taken deep root and spread with wonderful rapidity.

All the islands of these two important groups are now completely evangelized, to some extent civilized, and gradually becoming Christianized. The old war spirit has gone, and in its place

**Measure of
Success.**



IN THE GILBERTS.



CHURCH IN ELLICE ISLANDS

the utmost goodwill toward men characterizes the people. Mr. Arthur Mahaffy, Assistant Commissioner for the Western Pacific, in his report for 1909, states:

‘They were a particularly quarrelsome race, and a state of war existed almost permanently upon most of the larger islands of the group, in which the two main divisions of the islands were pitted against each other. Murders were a common occurrence; and affrays which resulted in the severe wounding of numbers of the different factions were marked by the destruction of the food crops of the vanquished by the victors, and the consequent reduction of numbers of these unfortunates to a condition bordering on starvation.

‘These conditions are now completely changed. The islands are kept in the most perfect order, trees are continually being planted, land reclaimed, and the wants of the natives are ministered to by every means which the physical peculiarities of these extraordinary islands render possible. Extreme poverty is almost unknown; every man is secure in the possession of his pieces of land, and is protected from the aggression of, or spoliation by, his more powerful neighbours from which he suffered so much in the past.’

Many of these material results are due to the energy and foresight of the British Resident Commissioner, Mr. W. Telfer Campbell; but even these have been made possible only by the labours of the early missionaries. As we look at a race so utterly changed in manners and disposition by the agency of the gospel, we feel that Christianity receives its truest apologetic from this source.

‘At the present time each of the larger villages has a resident native pastor, a Christian community, day and Sunday schools; while some few Christians are to be found even in the smallest villages. All the church buildings, pastors’ houses, and some of the schools have been built by the people without any cost to the Society; men and women have gathered stones and other materials, burnt lime, made thatch, string, mats, &c., all bearing the burden of toil with hearty goodwill. They have also given the sites for the buildings, and by their contributions they largely support the pastor and his family. Altogether the gifts of the islanders to the funds of the Society average £350 annually; besides which they buy all their Bibles and school books. But it is not only by gifts of money the people show their love to Christ; they are consecrating them-

selves and their children to His service, and showing an earnestness in prayer and in studying the Word of God.

'The school work is carefully organized; each village has its school where the children are taught four days a week in a six-standard course; many then pass on to a central school for further education; after which any who desire to be ministers and who are considered suitable in every way, are accepted for a course of four years' training at the Central Station on the island of Beru. All through these years of training the pupils are entirely supported by their families; they also do all the industrial work at Beru. They have cleared and planted forty acres of bush land, laid out a model village, with mission church and house, pastors' houses, schools, dispensary, carpenter's shop, boat-houses, all free to the Society, as well as giving about £37 a year.

'In all the responsible work on these islands the missionary is loyally supported by the native pastors and teachers and their wives, and a spirit of love and co-operation binds teachers, students, women and girls together. Native industries, such as hats, baskets, fans, spears, mats, shells and curios find a ready sale, and are a source of income.

'American missionaries, who have been working in the Northern islands, have prepared an excellent version of the whole Bible in the Gilbertese language, also hymn-book and school books.'¹

In the Ellice Group the change has been no less striking. The people have risen to a high state of experience, when we consider the lowness of their horizon and the narrowness of their opportunity. The Assistant Western Pacific Commissioner, in the same report, pays a just and ungrudging tribute to the splendid work of the L.M.S.:

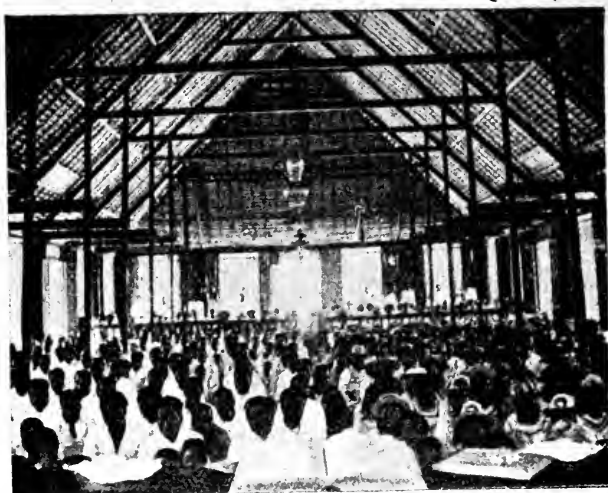
'The admirable character of the Ellice islander is shown by the almost total absence of crime in these rarely visited islands, and for this characteristic of the people less credit has been given to the London Missionary Society and to its Samoan teachers than they have deserved.' It is quite true that in the earlier days of the Protectorate these Samoans were often found to be interfering with the native government, and that some friction with the London Missionary Society was the result. But it should be remembered that these teachers had lived for years among these islands before the advent of the Protectorate, and that, by

¹ *The Islands*, by Clara Benham, pp. 30, 31.

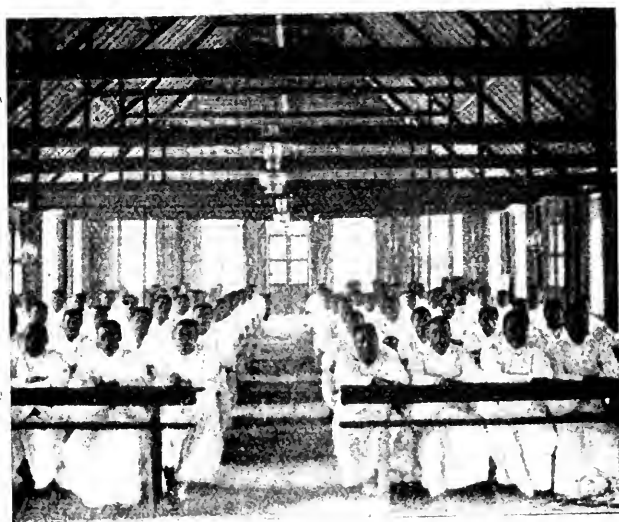
their example and precept, they had procured the most excellent results. Exceptions, of course, occurred, and some teachers were inclined to gratify the autocratic tendencies of Samoan chiefs at the expense of ignorant natives. Yet it cannot be denied that the excellent character of the Ellice Islander has been developed by their teachings, and that the virtues of the race and their peaceable and amiable disposition are abiding monuments to the labours of the mission.'

Periodic visits are paid to the Ellice Islands by members of the mission staff in Samoa, and in a report for 1910, Miss Moore, the principal of one of the Samoan Girls' schools, writes thus:

'The wonderful progress made in these out-stations since my last visit is a fact to marvel at and to thank God for. We did not touch the Gilberts this trip, but the Ellice and Tokelau Islands afforded ample cause for rejoicing. Among many other signs of growth in the Christian life of the people is their eagerness to have their girls trained for Christ. Fifteen years ago I only succeeded in persuading three girls from all the sixteen islands to return with me to Papauta, but now I was besieged on every island with urgent requests to take their girls to Aauloma; or,



IN CHURCH.



IN SCHOOL.

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better still, would I not stay with them on one of the Ellice islands? they would gladly build a big school for me to which *all* their girls might go!

'It was most difficult to refuse the great majority, as I was obliged to do. With persistent eagerness, with entreaty, and often—on the part of the girls themselves—with tears, the people on every island begged me to take this or that girl over and above the number I felt able to accept, though I longed to take them all.'

No one will pretend that the work there is all done, and that we can be well satisfied with the present condition of these two groups. There must be much patient effort in the direction of deepening the character of the people. One of the reasons, maybe, which accounts for their comparatively high religious experience, is that Commerce, with its selfish fingers, has touched them but slightly, and they have, therefore, no very strong temptations to fight. These terrible temptations will come with the onward sweep of European civilization, and much must be done if these races are to be made strong enough to resist the blandishments of imported evil. Such training as will help them to become industrially 'fit' is one of their necessities, and possibly in

this direction lies the hope of saving an interesting and valuable people from race extinction.

OCEAN ISLAND

This is a tiny speck lying to the west of the Gilbert Group, and was, until recently, scarcely visited except by some chance whaler or more daring trader. The island is only 1,500 acres in extent—the size of a moderate dairy farm; yet it is, for its size, probably the richest island in the whole world. Its exports of phosphate in 1909 were over £314,000 in value. A most interesting article in *Blackwood's Magazine* for November, 1910, tells in full the romance of this little spot. Thirteen years ago it was in the occupation of a purely native community—with the exception of one solitary European, who has since passed away. To-day there are eighty white men employed by the Phosphate Company, three hundred and fifty Japanese coolies, some eight hundred labourers from the neighbouring Gilbert and Ellice Islands, and an aboriginal population of four hundred and seventy. Railways, telephones, electric light, a water-condensing plant, and modern wharves tell of the magic power in the wand of Capital.

Unfortunately there has been a steady decline in this native population. In 1870 there were

over 1,000 inhabitants: now there are less than 500. They are a fine type of people—more genteel than the Gilbertese—and are possessed of a fairly strongly developed character. This has doubtless been the result of the struggle which was necessary to support existence in this barren island upon which no roots could grow.

‘It will be seen (from a description of the food supply) that the native dietary is neither varied nor luxurious, and it is somewhat surprising that the race should be such a fine one. The reason is, I suppose, to be found in the fact that the struggle for existence was so intense that the weakly members of the community were eliminated, and this theory is supported by the further fact that the elder men and women of the island are far finer physically than those of the present and younger generation. With the arrival of the Company on the island came rice and tinned meat and various exotic luxuries, and these could be bought at the store or obtained in exchange for fish or almonds or coconuts. So there passed for ever the necessity for personal and unceasing struggle for food, and the softer period set in, of which the results will be apparent in the future generations of the ocean islanders.’¹

Article in *Blackwood's Magazine* for November, 1910.

Mission work has been carried on by the American Board of Missions, and has been very successful. The people build all their own churches, and support their teachers in an exemplary manner. With the influx of a new population, and by reason of the great changes which will be made by the exploitation of these almost exhaustless stores of mineral wealth, new conditions of life will make a fresh demand upon the sympathy and support of the Christian Church.

LOYALTY ISLANDS

**The Land
and People.**

This group is a small archipelago stretching itself beside the larger island of New Caledonia. The area of the islands—of which only three are of any importance—is about 800 square miles. They are of coral formation, and do not rise more than two hundred and fifty feet above sea-level. The soil is fertile, but very thinly spread over a rocky surface; and the islands are therefore unsuitable for agriculture. Bananas are grown and exported, and there is a trade in sandal-wood. The people are Melanesian, and number about 7,000. Each of the islands has a separate language, which makes intercourse difficult. They are not a race of high order in intelligence, even from the Pacific standpoint,

but they have developed several simple arts, and have the reputation of being good house-builders. The shallowness of the soil has caused them to become expert in a certain class of cultivation.

Their moral character was very low. Cannibalism, and all the attendant vices of heathen life, ran riot. Cruelty and savagery were made blacker by cowardice and intrigue.

Commerce has not made great strides under French management; nor, until lately, has there been anything like an effort to bring about progress. Here it may be said, in passing, that a survey of the Pacific leads to the conclusion that French colonization has been the least successful in these seas. The history of the Republic's dealing with native peoples is one that must bring shame to every European cheek. Over and over again the gravest injustice and the most callous treatment have been meted out to barbarian tribes by the 'politest people of Europe'; and, unfortunately, the Loyalty Islands furnish another illustration of this disgrace.

In 1841 two Samoan teachers were left at the Loyalty Islands by a London Missionary Society's vessel. A year later reinforcements were sent, and for thirteen years these brave native pioneers laboured on without the support

Early
Christian
Efforts.

and the protection of the European missionary. Reference has already been made in the second chapter of this book to the best-known of these men—Pao. He proved himself, his biographer tells us, ‘a man of indomitable perseverance, dauntless courage, strong common sense, and real practical piety, although not a man of much learning.’ For many years there was only very slight response to the appeal from these workers, and often they were bowed down with a sense of failure and overcome by disappointment; but success at last crowned their work, and a great ingathering of converts resulted.

In 1854 English missionaries arrived, who solidified and extended the work of the native teachers. Things went well until the year 1864, when French Roman Catholic priests landed on the islands and caused much dissension. The French authorities supported their own priests, and persecuted the Protestant missionaries and converts. In the midst of the trouble, Napoleon was appealed to, and here is his reply:

Tuileries, January 24, 1865.

‘Gentlemen,

‘I have received the memorial which you addressed to me relative to the measures recently taken in the Loyalty Islands by the Governor of New Caledonia. I am writing

to Commandant Guillain to censure any measure which would impose a restraint upon the free exercise of your ministry in those distant lands. I feel assured that, far from raising any difficulties in the way of the representatives of the French authorities, the Protestant Mission, as well as the Catholic, will seek to diffuse amongst the natives of the archipelago the benefits of Christianity and civilization.

‘Receive, gentlemen, the assurance of my distinguished consideration.

NAPOLEON.’¹

Though the troubles were by no means ended, the interference of Napoleon made it easier for the Protestant missionaries, and for some time the work went on more smoothly. In 1887, however, another crisis was reached, when the Rev. John Jones was forcibly expelled from the group by the high-handed French authorities. He had worked among the people for over thirty-three years, and the officer who arrested him gave him only one hour in which to pack his goods and make arrangements for departure. Naturally there was great indignation on the part of Britishers, and many and strong representations were made to the French ad-

¹ Quoted in *Ten Decades*, by Rev. J. King, p. 149.

ministrators. The matter was very fully investigated by the directors of the London Missionary Society, and the verdict they pronounced upon the case was this:

‘The conclusion to which they are very unwillingly compelled to come is that the French officials have allowed their allegiance to the Roman Catholic Church to prejudice their judgement, and to overcome their allegiance to fairness and impartial justice; and that the French Government has been content to accept the statements of its subordinates against a Protestant missionary without adequate inquiry, and without giving him an opportunity of proving his own innocence. The result has been, so far as the Society is concerned, the cessation of its benevolent work in the island of Marè, while Mr. Jones suffered great loss and has been treated with great injustice.’¹

Subsequently the work on the island of Marè was handed over to the Paris Missionary Society, and has been carried on with much faithfulness and vigour. The islands of Lifu and Uvea are still under the auspices of the London Missionary Society. The membership is over three thousand, and the attendants at worship number nearly

¹ Quoted in *Christianity in Polynesia*, by Rev. J. King, p. 144.

six thousand. There are two thousand children in the day schools, and there is a staff of thirty-seven ordained pastors and one hundred preachers and teachers.

One of the striking features of the work has been the missionary zeal displayed in the effort to evangelize the neighbouring island of New Caledonia. This has had a reflex action on the churches in the Loyalties, and has quickened their religious experience. The people are liberal in their support of their pastors and teachers, and, it would seem, there is a period of opportunity before the Christian community in those lands.

In all these smaller islands—and there are scores we have not even mentioned—there is still scope and need for Christian enterprise. Let it be noted, with deep thankfulness, that many of these people have been true and loyal to Jesus Christ in the face of great difficulties, and apart from the supervision of the European missionary; but conditions are so rapidly changing that it is as unwise as it is unkind to leave them without the help that comes from the presence of a superior race. Whether the Christian Church send European agents or not, there is room for no manner of doubt the 'Trade' will appoint its servants—many of them un-

The Work
yet to be
done.

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scrupulous and vicious—to these tiny spots. Long distances separate these islands one from another, and communication with the great world of thought and civilization will be infrequent; but if men can bear isolation for the sake of Commerce, shall we not bear it gladly for the sake of Christ and of those for whom, equally with ourselves, He died?

CHAPTER VIII

New Hebrides and New Caledonia

Oh it is hard to work for God,
To rise and take His part
Upon this battle-field of earth,
And not sometimes lose heart.

Workman of God, O lose not heart,
But learn what God is like;
And in the darkest battlefield
Thou shalt know where to strike.

F. W. FABER.

NEW HEBRIDES

IT is not far from the Loyalty Islands to the group known as the New Hebrides. They are a broken chain of islands stretching for about seven hundred miles to the north-west. They are mostly of volcanic origin, and the smoke still rises from three craters in the group, showing that Nature has not yet finished her tasks. These active volcanoes are a source of much interest to the tourist, as they are of superstition and dread to the inhabitants. In many respects this string of islands is similar

The Land
and People.

to Fiji. The latitude is about the same, and the typical products almost identical. It is, however, less both in size and in the fertility of the soil. The hills are densely wooded, and in the old days the supply of sandal-wood was great. It was the dark deeds of some of these old sandal-wood hunters which gave the natives their first impression of the character of the white man, and this fact accounts for much of the hatred and murder of subsequent days. Cruelty and treachery have been met by vindictiveness, and a passion for revenge has been added to the temper of an already savage people.

The islands are broken, and not suitable for cultivation in large areas. The soil is only moderately fertile, but the rainfall is ample, and fairly well distributed over the year. The islands, like Fiji, lie in the track of the hurricane, and the frequency of these cyclonic storms militates against successful agricultural enterprise.

The people vary much in physique and mental development on the several islands; but on the average they are a low type, and not capable of any high education. 'The general type is an ugly one; below the middle height, fairer than the typical Papuan, with low, receding foreheads, broad faces, and flat noses.' They were, of course, cannibals, and no sense of shame

seemed to soften the disgusting habit. They were almost constantly engaged in tribal warfare, and the most extreme barbarity characterized their conflicts. Cowardice, ambush, and deceit were as necessary to their success as the poisoned arrow and bone-tipped spear.

Of domestic life there was none. Women were bought and sold like pigs, and were accounted the personal property of the male. If a man chose to treat his wife or wives with consideration, well; if he chose to kill and eat her, equally well. There was little that could be termed civilization, judged even from a Pacific standpoint. We have seen that some of the sun-ward races evolved a rude science of living which was of help to them, and which had suited itself to their special needs; but these tribes seemed to have risen but little from the brute.

Arts were of the feeblest sort. The worst constructed houses in the Pacific were in the New Hebrides—just frail huts, with a single hole for entrance. The social life was not crystallized into a system, and thus the evolution of specific arts was at a discount. The islanders were fairly expert fishermen, and in some islands constructed quite creditable canoes.

In the New Hebrides the declension of the population has been very rapid. 'It is the saddest

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place in the Pacific from almost every point of view,' said a Government official to the writer the other day. He is one who knows the Pacific thoroughly, and has been in close touch with the New Hebrides. It is difficult to estimate the present population with any degree of accuracy. Twenty years ago it could not have been less than 100,000; to-day the most reliable observers put it down at 40,000. Many causes have been and still are at work to bring about this deplorable result. The major influences are hidden away in obscurity, and are probably beyond our present knowledge; but in more recent times there have been added the effect of the unscrupulous white trader, the use of firearms, the traffic in rum, and the general licentiousness of the 'beach-comber' class. The New Hebrides are a reproach to Western civilization.

Brief
History.

In 1606 the Spanish navigator, Quiros, sighted one of these mountainous islands in the New Hebrides, and thought that he had discovered the almost mythical continent of Australia. He forthwith named it Australia del Espiritu Santo. In 1773 Captain Cook sufficiently explored the group to place it upon the map, and he gave it the present name. After that time the islands were frequently visited by the European trader and by the nefarious 'black-birders.'

The New Hebrides have been a source of contention in the European world, and the result has been tragic for the islands themselves. Since 1906 there has been an Anglo-French agreement, and under this dual control iniquities have been enacted that are a shame to both parties. Each nation has a resident commissioner, and the high court consists of one French and one British judge, with a presiding magistrate who is foreign to both. The result has been most unsatisfactory; and British residents, as well as missionaries, have complained most bitterly of the injustice and cruelty wherewith the long-suffering natives have been treated by the French authorities. A Melanesian missionary, writing of the evil consequences of the labour traffic, says:

‘To see the roll of scholars decimated before one’s very eyes makes the blood boil with a disgust for one’s white brethren. It is beneath the tri-colour of that great Republic which boasts with lying lips of its motto, ‘Liberty, Equality, and Fraternity,’ that are committed with complacency, and with the apparent approval of its accredited representatives, acts of infamous inhumanity. The name of France stinks in the nostrils of the Melanesian, and is a by-word for all that is untrustworthy, base, and of ill-repute.

‘It is not an enviable position. The New Hebrides Convention, so far as these poor natives are concerned, is not worth the paper it is printed on, for the captain of any vessel that sails beneath the tri-colour seems to be exempt from the laws of decency and common honour. Cases occur unheeded of kidnapping and of kindred acts, thinly veiled under a travesty of legality. Bribes are offered to tempt the unwilling, and we find young girls snatched from their parents, wives separated from their husbands, and children torn from their rightful guardians.

‘When a French recruiting-craft is busy at its work, no one can go to the shore even to wash but a boat manned by a half-heathen crew from some southern island hovers close by to lure off a victim at the expense of a bright golden sovereign or two. The whole place is demoralized; work is at a standstill; no one can rest, for none know who will go next, and friend will often be tempted to follow friend.

‘And what a life it is on board! What floating dens of shame and all uncleanness are those cramped and crowded quarters, where the common decencies of life are in abeyance, and the bestial instincts of savage men are unrestrained! What hells of immorality they are

that the bright tropic sun and stars look down upon! And all this in spite of a fine parade of officialdom, maintained at infinite expense by two great European powers, and with warships, as little effective as clockwork toys in a child's nursery, ploughing from time to time the waters that wash these lonely shores. It is a subject fit for the mocking laughter of the demons of hell.¹

Surely we ought to rise, in the name of common decency, not to mention humanity and Christianity, and demand that such conduct on the part of professedly civilized peoples shall for ever cease.

The material progress of the New Hebrides has not been very rapid, nor of special note.

Commercial
Development.

There are several companies which carry on the usual 'trade' among the natives. Regular steamship communication is kept up with Sydney, and also with Noumea. The total shipping of the ports is only about 60,000 tons per annum; while the volume of trade is still under £100,000. There are altogether about 500 white residents, of whom approximately half are French and half British. Various attempts have been made to form colonies of settlers; but without any wide success. The land tenure is still very satisfactory,

¹ *Melanesian Mission Report*, 1910, p. 34.

and the country as a whole is not suitable for large plantations. Nevertheless, some considerable areas have been broken in, and are yielding a moderately good return. There is one large sawmill, which prepares kauri pine for export, and this industry has been profitable. The pity is that sandalwood—for which the islands were noted—has been allowed to die out. It is one of the most valuable timbers of commerce, and grew to perfection in this group.

Early
Christian
Efforts.

In 1839 that intrepid missionary, John Williams, in the ship *Camden*, approached the island of Erromanga. With two other Europeans and some native teachers, he landed from a whale-boat. The natives appeared most friendly at first. They even came to meet the whale-boat in their canoes, and guided it into a safe channel to the land. They received and gave presents, and expressed themselves glad to see the missionary. Not many hours had passed before there were ominous signs, easily read by an experienced traveller in the South Seas. Williams and Harris were making their way back to the boat when suddenly they were clubbed and speared. The others managed to get away in safety to tell the tragic story of how the New Hebrides first received its baptism of martyr blood.

There is perhaps no place in the Pacific where

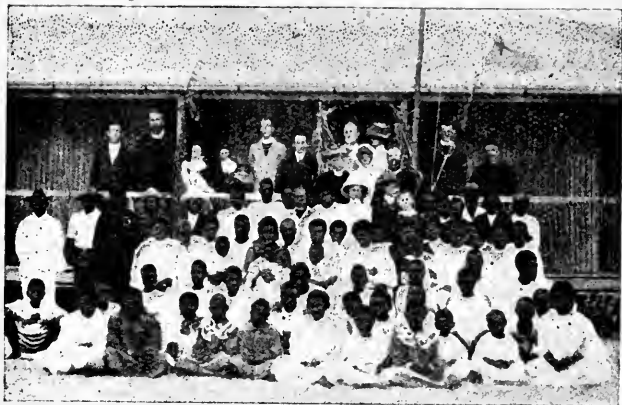
there has been, on the one hand, less seeming success, and, on the other hand, greater sacrifice of life, than in these islands. Not only were the white evangelists slain and eaten, but scores of brown servants of Christ laid down their lives for Him. Dr. Steel, in his book, *The New Hebrides and Christian Missions*, says:

‘At least one hundred of these agents have been obtained from the Eastern Groups, where the London Missionary Society had an efficient institution for their training. Mr. Inglis reckoned that up to 1856 between fifty and sixty of these men had died or had been murdered at their posts in the different islands of the New Hebrides (and many more have died since that date). . . . They faced the perils of a residence among cannibals for the sake of pioneering the gospel.’¹

Nor did the supply of either white or brown men fail. For years after the mission was taken over by the Presbyterian Church the L.M.S. continued to send teachers from Samoa and from the Cook Islands; and much of the success of the enterprise must be attributed to these simple and devoted ambassadors for Christ.

In 1842 the Revs. George Turner and Henry Nisbet landed at Tanna, but so great was the

¹ Quoted in *Christianity in Polynesia*, by Rev. J. King, p. 129.



MISSIONARIES AND PEOPLE,



SCHOOL CHILDREN,

hostility of the people that they were obliged to return to Samoa. In 1848, by arrangement with the L.M.S., the Presbyterian missionary, the Rev. John Geddie, settled at Aneityum, and from that time the work in the Southern New Hebrides has been under the direction of various sections of the Presbyterian Church. All the time, since the first missionary settlement, brave Samoan teachers had remained on the islands, and though without the protection and advice of the European missionary, had carried on their work. Thus it was that Mr. Geddie found the way, in some measure, prepared for him. There was at first objection to the presence of the *white* teacher (and can we wonder when we remember that it was men of our blood that inflicted the foulest wrongs upon the people?); but gradually the opposition wore down and the mission was duly founded.

Three years later Dr. J. Inglis joined Mr. Geddie, and in less than ten years from that time the whole population on the island of Aneityum had given up heathenism; and many teachers were prepared to go to the more northern islands with the message that had so changed them.

The Rev. S. N. and Mrs. Gordon were missionaries of that first savage period, and in 1861 they

suffered martyrdom at the hands of those to whom they ministered. Then the younger brother of Gordon volunteered to take the place of the slain. After a brief two years of service among these ferocious and treacherous people, he too yielded up his life for them.

Thus it came about that in this short space of time five lives were sacrificed on that tiny island of Erromanga. These were days of great tribulation and suffering for the sake of the gospel; and the men and women who served the Church then were worthy of the reputation they won for courage and self-sacrifice. They counted not their lives dear unto them. Captain Palmer, of H.M.S. *Rosario*, visited this island about this time, and he has left on record the effect produced upon his mind by the lives of these servants of God. He was justly angered by the cheap criticism of missionaries and their efforts.

‘When I hear all the wicked nonsense that is talked about missionaries, and the sneers that often accompany it, I wax angry. Doubtless the sketches of the missionary settlement look very pretty on paper; but unfortunately, there are some things you cannot portray, such as insufficient food, brackish water, together with swarms of mosquitoes and other insects, and often, as at Dillon’s Bay, a sweltering,

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poisonous atmosphere, accompanied by fever and ague.

'The missionary schooner is often delayed on her annual trip, then the stores of flour, &c., are at a very low ebb, and frequently injured by the damp, and the sugar swarming with ants. An English labourer would often turn up his nose at their daily fare.

'All these things cannot be put into a sketch of a two-roomed cottage, under the shade of a coconut grove, with beautifully wooded hills as a background, Mr. and Mrs. Missionary in American rocking-chairs in front, seemingly with nothing on earth to trouble them.

'But look at the real side of the picture, and see these noble men and women, who have in every age gone forth from their country and friends, often bearing their lives in their hands, to do their Master's bidding, and preach the glorious gospel of Christ to the heathen, living alone, to all intents and purposes, in a strange land, often in an unhealthy climate, and frequently surrounded by savages, who have murdered their predecessors, and may perhaps kill them. But these things they think little of.'

In 1858 the Rev. J. G. Paton—better known as Dr. Paton—founded a small station on Tanna; but was subjected to such dangers that he deemed

it wiser to withdraw for the while, rather than needlessly and uselessly to sacrifice his life and the lives of those dependent upon him. The missionary was much criticized for this action, and felt the imputation of lack of courage that was made concerning him; but he had sought God's guidance, and felt that he was acting according to the divine will. No one who has followed the subsequent career of Dr. Paton would ever think of connecting his name with anything that savoured of cowardice. Some of the bravest and most daring work in the New Hebrides was accomplished by him, and his name is still an inspiration among those who labour in that field. On the island of Aniwa he commenced and carried out a truly wonderful work. He lived to see most of the island evangelized, and such arrangements made as secured the fulfilment of his purpose.

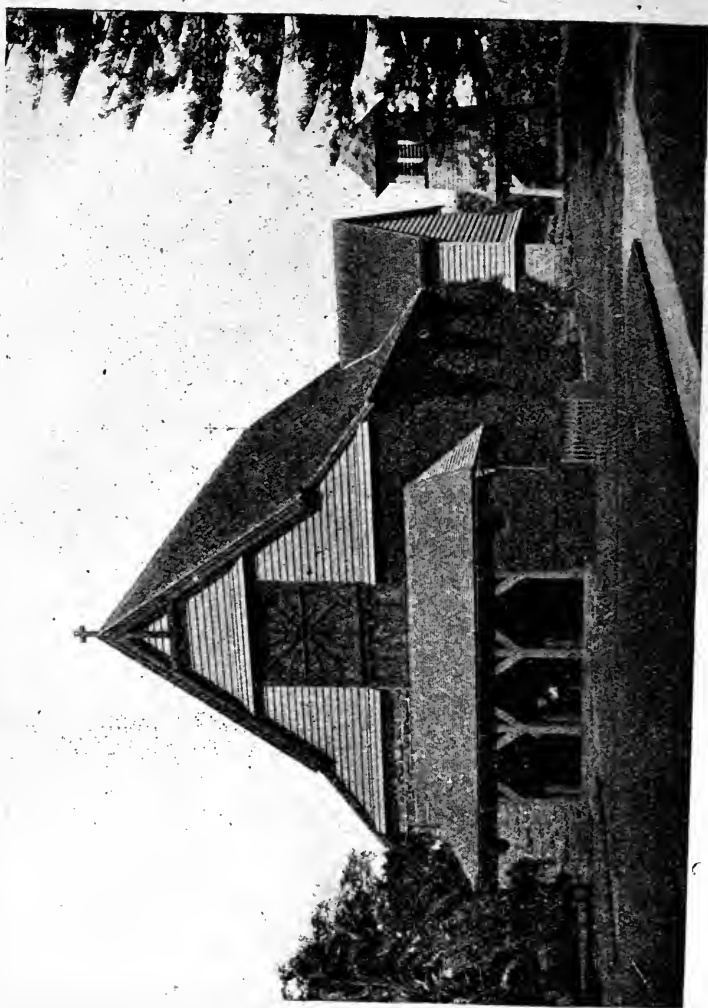
At the extreme north of the New Hebrides is a cluster of islands known as Banks' Islands. These were visited in 1848 by Bishop Selwyn of New Zealand, and he took away a number of boys for training in the mission college near Auckland. The following year he founded the Melanesian Mission (of which we shall hear more in another chapter).

In 1855 John Coleridge Patteson took up work in Melanesia under Bishop Selwyn, and gave

himself to his task with singular devotion. In 1861 he was consecrated Bishop of Melanesia. He secured helpers, and, utilizing the old convict settlement at Norfolk Island as a training-base, he pushed the evangel in the northern New Hebrides and Banks. One of the results of this activity was the founding of an excellent school and Christian village at Mota; but in later years, as the influence of Norfolk Island grew, unfortunately the school at Mota dwindled. It is interesting to note that, after so many years, the Melanesian Mission to-day is coming back to the policy of its first bishop.

Sad to relate, Patteson was cut down in the prime of his life by murderous hands. He was visiting in the Santa Cruz Islands, when, in revenge for the wicked actions of some white traders who had visited the place previously, he was cruelly clubbed. A rude cairn of stones, over which some whispering coconut-trees wave, marks the spot where he fell, and a burnished copper cross flashes out to the stray visitor to Nukapu these words—

In Memory of
JOHN COLERIDGE PATTESON,
Missionary Bishop,
whose life was taken here by men for whom
he would willingly have given it.
Sept. 20, 1871.



But the murder of Patteson aroused the Church of England to a new interest in the islands of these seas, and since that heroic death the mission has been prosecuted with a greater enthusiasm and zeal.

In spite of the many difficulties—some of them due to the essential character of the people, and others imported by Europeans and European governments—the missions to the New Hebrides have much success to chronicle. Roughly speaking, one half of the total population is professedly Christian, and the remaining islands are more or less influenced. Aneityum, Aniwa, Erromanga, Efate Nguna and Tongoa are heathenless; while Futuna, Epi, and Paama are fast becoming so; Tanna, Ambrim, Malekula, and Santo are still being fought for; and it is in these that the masses of heathenism remain.

Measure of
Success.

The Presbyterian Church has 24 ordained missionaries, four lay helpers, 300 native teachers, and about 1,600 native members. Hospitals and dispensaries are situated at various centres, and schools and training institutions are carried on under the aegis of the mission. The change in the lives and habits of such people as have been brought under immediate Christian influence is great, and a moral reformation has abolished the old sins of the past.

The Melanesian Mission on the island of Raga reports a general awakening during last year. Nine new churches have been erected, and new schools have been opened.

‘Forty-six candidates were confirmed by the Bishop of Lamalana. It was a most solemn and inspiring sight to see all those white-clad figures stand up and renew for themselves the promise to wage continual warfare against the world, the flesh, and the devil, openly before all men ranging themselves on the side of goodness and peace, and that on an island which, not so very many years ago, bore the name of being the wildest in the New Hebrides.’

There are three ordained men working in the New Hebrides in connexion with the Melanesian Mission, and there are 196 native teachers, with 110 schools and 1,595 hearers of the gospel. In 1909 thirty-five adults were baptized.

The Work
yet to be
done.

This part of the chapter needs to be emphasized more than any other. It is not that we must minimize the wonderful successes of the past, but that we must realize the tremendous amount of effort that has yet to be spent before the New Hebrides can be said to belong to Jesus Christ. In many islands, or parts of islands, the old heathen conditions remain almost un-

touched by Christian influence, and are made more difficult by the immoral lives of many whose opportunities have been so much higher. Not less than 20,000 people are without the blessings of the gospel. It may be said that there is a larger staff of missionaries in the New Hebrides than in any other part of the Pacific—that is, in proportion to the population. This is true; but it must be remembered that there is possibly no area in the Pacific so difficult to conquer. The low mental development of the people, the inverted conscience, and the distrust (not without justification) of the white man, all conspire to raise the task to the highest degree of difficulty, and to render the effort extremely exhausting.

In order to aid the missionary in his work, the strongest influence ought to be brought to bear upon the responsible authorities, so that the native may be protected from the unscrupulous trader and callous recruiter. Even though every condition were favourable, it would be task enough to win these people from their savagery and to enable them to survive in the great struggle through which they must needs pass; but when obstacle after obstacle is thrown in the path of the missionary, and continual attempts are made to undo the good already

effected, the position becomes almost intolerable. There goes on in the New Hebrides an alarming traffic in grog. It is usually grog of the lowest quality, and serves to inflame to further savagery an already ferocious people. The importation of firearms is responsible for fighting on a more deadly scale than formerly, and yet hundreds and thousands of cheap guns are sold to the natives knowing that they will be used for this purpose. The recruiting of labour, even though carried out according to the Government instructions, means that the best males of the population are taken from their homes and from the social life of the community. This is responsible, in turn, for some of the terrible decline in numbers which is so dispiriting to those who labour for the good of the people. It is the duty of the Christian Church in other lands to make herself felt on behalf of these less favoured races and to ensure for them justice and consideration.

On the part of the missionary a divine patience is necessary if this people is to be won. The Rev. W. Watt, on retiring from the field, addressed his fellow missionaries in these words:

‘Most of the missionaries who have laboured in this group have been called upon to labour long with no great apparent results. Their hearts have been cheered now and again by

seeing one and another coming out of the darkness of heathenism into the glorious light of the gospel, and for these they have thanked God and taken courage. Drops of blessing most, if not all, of us have received; but to few, if any, of us have showers of blessing been granted such as our souls longed for, and for which we earnestly prayed. We have been called to exercise patience in waiting. Our waiting is like that of the farmer, who casts his seed into the ground, and waits patiently till it grows, bears fruit, and ripens ready to be gathered in.

'Rome was not built in a day, neither are men won from heathenism, built up and perfected in their Christian life in a day. The hard rock is not split in pieces by a single stroke of the hammer, nor is there any 'short cut' to Christian knowledge. In the one, stroke must follow stroke until at length the rock is broken in pieces; in the other, there must be "line upon line, line upon line, here a little and there a little." Like the seed planted in the earth, for a time its growth is unnoticed, but by-and-by it breaks through the soil, and then goes on growing until it arrives at maturity. We need not be disappointed, brethren, if we are called upon to labour with-

out, for a time, seeing much fruit from our labours. When we consider what we have to do, it would be rather surprising—might we not say, suspicious?—if it were otherwise. We have, first of all, to convey our message in what is either to us, or to our hearers, a foreign tongue; and what is more, our modes of thought differ entirely from theirs, and so arguments which to us seem very convincing have no effect on them. Few of us, I fancy, are ever able to speak their language as the natives speak it, and there is little likelihood, even if we tried it, of our being mistaken in the dark for a native, owing to our use of the vernacular.

‘In looking at the natives of these islands in their heathen condition, there are two mistakes which many have made, and the one is at the opposite extreme from the other. Some look on them as so degraded as to be beyond redemption, whilst others look on them as so simple that the truth has only to be declared to them and they will receive it. Degraded they certainly are, and the more we know them the more we realize how deep that degradation is; but so degraded as to be beyond redemption—no, no! We have abundant proof that the Spirit of God is able to raise them

up, to enlighten their darkened minds, and to make them humble followers of God.'

The task in the New Hebrides, therefore, is a long and toilsome one. Success will not be won in a day. The forces of evil are strong; but the Christian Church has behind her a power that will subdue the rage of the heathen and conquer even the rebels of a debased civilization.

NEW CALEDONIA

We have space only for a few paragraphs about the important island of New Caledonia. It is situated about 900 miles east of Sydney, and has an area of 7,600 square miles. With the exception of New Guinea, it is the largest island in the South Seas. For many years it has been used by the French as a penal settlement; but it is only in very recent times that its great value has been recognized. From the agricultural point of view it has considerable possibilities; though very little of the country is ploughable, yet it can be used for coconut plantations. Vast areas are available for cattle-raising, and there are some five hundred square miles of excellent forest land. The mineral wealth of the island constitutes its chief value. Precious ores of various kinds are to be found in its mines. Nickel, cobalt, copper, and gold are already being

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procured in great quantities, and there is every prospect that these industries will increase in output.

The climate is, on the whole, good; and Europeans live there in excellent health. The coast is somewhat enervating during the months of January, February, and March, but the high mountains provide capital sanatoria whither the pale-faced inhabitants may flee.

The population consists of aboriginals, French *liberes*, free Europeans, a penal element, and a section from beneath the Tower of Babel. The aboriginals appear to be a low type of people, but they do not seem to be decreasing. In 1906 they numbered 15,915; and in 1911 they had risen to 16,297. The penal population is about 8,000, and these convicts work in the mines for the French Government. In addition to these there are about 11,000 freed convicts and their descendants, who have the prison mark left in their social state. There are over 3,000 immigrants — principally Japanese — who have been attracted by the wealth and opportunities of the colony.

The town of Noumea has a population of ten thousand, and is the centre of government. An excellent harbour, wharf, and fort are its chief features.

Notwithstanding the wonderful riches of the country, the French have been tardy in developing its resources. The exports for 1909 reached a sum of £400,000. Of this a quarter of a million was mineral wealth, and about £30,000 was received from *copra*. The imports came to £375,000—making a total trade of over three-quarters of a million. Fresh activity has been manifest of late in the possession, and there can be no doubt that New Caledonia will become an increasingly important place.

It is difficult to appreciate the religious condition of the island. There are 28 native schools, with an attendance of nearly 2,000 pupils, under the care of the Catholic Church. The French element is practically Roman—though a beautiful French Protestant Church was erected by the Government in Noumea, and the French pastor ministers to about 200 people. He is supported by local contributions and by grants from the French Evangelical bodies at home.

The aborigines and coloured immigrants have a native pastor in Noumea under the same auspices, and there is an average attendance on Sundays of 150. The Baptists have an independent missionary in the same town, who works chiefly among the recruited 'labour' from the New Hebrides and other islands. He holds

meetings in the French Protestant Church, and has gathered some 50 or 60 together.

In the interior there has been a good work carried on since 1902 by the Protestant Missionary Society. There are 40 native pastors and teachers engaged in it, and at the present time more natives are converted (i.e. evangelized) by the native Protestant teachers than by the numerous Catholic missionaries.

There is much need to extend this work. Without casting any reflection upon the efforts of the Roman Catholic Church in that colony, our missionary societies have a field before them in the native tribes of New Caledonia, and they will be wise to occupy it as speedily as possible. Probably it would be better for the movement to be French rather than British; but if the Gaul cannot meet the demand, then the Anglo-Saxon must. The Japanese especially are an untouched element, and a splendid opportunity of Christian work is supplied by their presence and increasing numbers.

CHAPTER IX

The Solomon Islands

Through the sunset of hope,
Like the shades of a dream,
What paradise islands of glory gleam!

SHELLEY, *Hellas*.

THOUGH the Solomon Islands were among the first to be discovered by European navigators, yet until recently very little was known about them; and even to-day exploration has not been pushed through the interior of the major islands. There are some very rich individual spots of land in the Pacific, but there is no more valuable group of islands than that known as the Solomons. The British Empire, which owns all but one small portion, has in this possession a most remarkable asset. Seven islands are of considerable size, and give a total area of 12,000 square miles. Malaita is 120 miles long by 25 broad; Guadalcanar is 80 by 40 miles; and San Cristoval is 80 by 25. Bougainville and Bogotu are even larger.

The Land
and People.

The group has some high mountain ranges, which ensure a regular and ample rainfall, and

it has vast level areas which can all be broken by the plough. The soil is most fertile, and is capable of growing all the most important tropical products in great quantity. Sugar-cane, bananas, rubber, cocoa, coffee, and tobacco are at home there. Concerning coconuts a recent Colonial report says: 'There is no doubt that there is no other group of islands in the Western Pacific that can attempt to compare with the Solomons in suitability for the growth of the coconut palm, firstly, on account of the greater fertility of the soil, and, again, from the fact that hurricanes and droughts are unknown.' The climate is not so trying as in New Britain and in New Guinea. The rainfall is more even than in the Fiji group—being about 130 inches per annum; while the thermometer varies only about ten degrees—from 75.8° to 85.3° are the means for last year. During the hot months a temperature of 92° has occasionally been observed on calm days, when the heat has not been tempered by a sea-breeze; but it is only rarely that the mercury rises so high.

The islands are of great beauty. The mountains are densely wooded, and the shore is of gleaming white. Deep natural harbours abound, and offer ample space for the transport of commerce. In some parts of the group there are

immense lagoons, formed by the patient coral animal. Dr. Brown, in his autobiography, describes his first impressions of one of these:

‘We were all amazed at the beautiful scene which presented itself to our gaze. It is absolutely impossible to convey any adequate idea of the wondrous beauty of the lagoon. It commences at some islands lying to the south-east of New Georgia, running in a north-east direction for forty-five miles, in a direct line. The width varies from three to ten miles in the main portion of the lagoon, and then decreases to a narrow channel at the north-east end. The whole of the lagoon is studded with beautiful islands of varying sizes, all of which are wooded, the bright foliage contrasting very charmingly with the blue of the deeper parts of the lagoon and the brighter green of the shallow patches.’¹

The people are a small, sturdy race, about five feet four inches in average height, and well-proportioned. They are much more pleasant in appearance than the natives of the New Hebrides. Their brows overhang their eyes, which are deeply sunk in their heads, the racial nose is short and flat, the lips are fairly thick, and the chin recedes. They possess a degree

¹ p. 519.

of intelligence surprising in a people so savage and barbarous. They are the most inveterate 'head-hunters' of the Western Pacific, and fighting and butchery were the main business of their life. Their genius showed itself in the weapons they fashioned. Arrows, shields, clubs, axes, and spears were renowned, not merely for their effectiveness in battle, but also for the nicety of their finish. Most of these things were carved with elaborate care, and inlaid upon them were mother-of-pearl and other rare shells. They also fashioned wonderfully good canoes, and finished them with great skill. The planks were split and adzed in the bush, and were then fitted and sewn together, caulked, and ornamented with inlay work. In these war-canoes they travelled long distances on their head-hunting expeditions, and returned with ghastly trophies hanging from the mast-head, or from the waists of the conquerors.

The people wore practically no clothing, and even yet many of them are absolutely naked savages. They made themselves, however, fairly good houses, and displayed taste, though *bizarre* from our point of view, in decorating these. Domestic arts did not rise to any great height. The constant wars and preparations for wars made the development of the gentler sciences almost impossible.

The land laws were simple in the extreme. There was soil in plenty, and whoever cleared the scrub or undergrowth from a piece of land held it in right of utilization, and, could, on these terms, secure it to his children. (Might not this condition end some of our land troubles in more civilized countries?) It was in this way that the 'tribe' grew, for father and sons and daughters' husbands gradually spread over a portion of land, and thus formed a community and a unit. It was scarcely ever necessary to fight for land rights; but women were often a *casus belli*. Revenge for indignities or insults was also a common cause.

The peoples vary considerably in the several islands of the group; but that variation is slight when compared with the differences in language. This constitutes a grave difficulty to the missionary and to the Government official. It is only necessary to move a few miles, and there will be found people who speak an entirely different tongue. This is proof of the enmity which has existed from unknown times.

The population is difficult to estimate. The census enumerator has too high a value of his own life to venture into the interior, so there is left only guess-work. The lowest number given by those in a position to judge is 150,000; while

others place it as high as 200,000. In all the islands, except Mala, the people appear to be suffering a heavy decrease. Many reasons are given for this—some of which we shall touch later; but it is evident that the depopulation of the islands is due to causes other than those connected with the impact of Western civilization.

**Brief
History.**

In the sixteenth century the Spanish navigator Mendana set out to discover the southern continent which was believed to exist between America and Asia. He crossed 7,000 miles of ocean, and all he saw was a few dots of land (probably the Ellice group) on the long voyage. At length he sighted the Solomons, which he believed to be the land he was in search of. In his joy at the thought of their vast treasures he named them *Islas de Solomon*, and that name has ever since been theirs. A second expedition sailed for these islands, and during that Mendana died. Nearly two centuries later Bougainville discovered the three northern islands—the largest of which still bears his name. Other mariners touched here, and in 1838 D'Urville made the first survey. Traders and 'black-birders' gradually found their way to the Solomons, leaving their trail of blood and brutality on these shores, and the memory of

their atrocities in the minds of the vengeful savages. In 1845 the first missionary attempt was made, but, the party being murdered, the project was for a time abandoned. The recruiters for the plantations in Queensland made their way from the New Hebrides to the Solomons, and in 1880 this disgraceful traffic was in full swing. The strangest means were employed to entice natives aboard these recruiting-boats, and once on deck they were captives. 'One recorded practice was to pretend to be a missionary ship. On the usual question being asked, "Where shippy come?" they would reply, "Missionary." Perhaps they would pretend to sing a hymn very slowly, while the hatches would be left open, and several tins of biscuits would be put into the hold. By degrees the natives would come on board, and would be attracted by the biscuits in the hold. When a sufficient number were collected, the hatches would be clapped on, and the natives on deck bundled into the sea, and the ship would make sail immediately.'¹

Since the group has come under British protection these practices have been more or less stopped; and an earnest attempt is made to give to the native the justice he has a right to

¹ *The Western Pacific*, by Romilly, p. 186.

demand from a superior race. Under the influence of a settled government the inhabitants themselves are being broken into a rough decency. 'Head-hunting' is practically at an end, and the effort to prevent inter-tribal wars has met with considerable success. But the past history of the white man in the Solomons assures us that there is still a long list of wrongs unavenged which the brown man will not readily forget, and the remembrance of which will impede progress and civilization.

**Commercial
Develop-
ment.**

Ten years ago there was scarcely a vessel, except the Melanesian Mission ship, running to the Solomons. Now there is a regular monthly service, and frequent visits are paid by merchantmen in search of cargo. The total tonnage for the year 1909 was over 75,000, and the exports have risen from £16,000 to £50,000. The total trade for 1909 was £107,000, and the amount is steadily and rapidly rising. Messrs. Lever Bros. (of Sunlight Soap fame) have large interests in these islands, and it is said that shortly the Colonial Sugar Refining Co. will establish plantations and mills in the group. This will probably mean the importation of Asiatic labour, and there will arise a condition of things similar to those in Fiji. In fact, the commercial development in the Solomons must be greater even than that in the

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Fijian group, for there are larger areas of land available, and there is also immunity from the devastating hurricane.

The first to consider the state of the inhabitants of the Solomons and to attempt to win them to Christ were the missionaries of the Society of Mary. They faced the rage of a people savage by nature, and stimulated to still more passionate anger by the evil deeds of men of their own colour. The Very Rev. C. J. Nicolas, in a recent letter to the writer, gives the following information:

**Faithful
Christian
Efforts.**

‘In 1844 thirteen missionaries, under Bishop Epalle, tried to evangelize the Solomon Group. The very first day he landed, Bishop Epalle was murdered at St. Ysabel, and very soon after all the others either died of fever or were killed. It was only in 1898 that the work was resumed by us; and for the present they are divided into two Prefectures Apostolic: The British Solomon Protectorate and the German Solomon Protectorate.’

The Protestant honours belong to the Melanesian Mission, which has its chief field in these islands. The original policy of the Mission, and one which was maintained until just lately, was to work, not from the *inside*, but from the *outside*. That is, boys were taken from these

and other islands, and placed in definitely Christian surroundings (first in New Zealand and subsequently at Norfolk Island) where they were trained to be teachers and evangelists. Then they returned to their own locality, and commenced to spread the Good News. This is the only place in the Pacific where this plan has been tried, and it does not seem to have been the success that was anticipated. To-day arrangements are being made to go along the lines that have been found successful in other fields, and there is already growing up a very active and prosperous mission in the Solomons which has its centre in the islands themselves.

In 1856 John Coleridge Patteson, afterwards Bishop of Melanesia, visited the group and secured lads for training. He also left teachers to commence the work at various points. There have been few men in the Pacific so noble and whole-souled as Bishop Patteson. His memory is a legacy to the whole mission, and it is well that a memorial church at Norfolk Island still speaks of the man who gave his life for these savage people of the South Seas. Max Müller wrote of this heroic soul: 'To have known such a man is one of life's greatest blessings. In his life of purity, unselfishness, devotion to man, a faith in a higher world, those who have eyes

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to see may read the best, the most real *Imitatio Christi*. In his death, following so closely on his prayer for forgiveness of his enemies—"for they know not what they do"—we have witnessed once more a truly Christian death.'

Patteson's successor was Bishop John Selwyn—a breezy, manly character. Until 1890 he toiled on in this stupendous task of winning Melanesia to Jesus Christ. He was a tireless worker, and almost ubiquitous. He loved boating and sailing, and this made his constant travelling easier than otherwise it would have been.

Of recent years European missionaries in connexion with the Melanesian Mission have taken up their permanent residence in the islands, and a net-work of schools and other institutions is spreading over the evangelized parts. The Mission sustained a great loss recently in the death from fever of Dr. Welchman, who for many years served his fellows, white and black, in those lonely lands. The British Resident Commissioner (Mr. Woodford), in writing of his death, said, 'To the natives of Ysabel his death is an irreparable disaster, and I almost tremble for the future. Personally I feel that I have lost a friend whom I admired and respected, perhaps more than any other man I know, as a true follower of the Master he served, and whose

example he followed in every act of his simple, unselfish, self-denying life.' Such lives as these are the surest evidence that the Solomons shall be won to God.

The effort of the Methodist Missionary Society commenced in 1902 in the island of New Georgia, where no other missionary society was at work. The Rev. Dr. Brown, one of the 'stalwarts' of the missionary band in the Pacific, with a party of three European missionaries and nine native teachers from Fiji and elsewhere, landed on these heathen shores. They had bought a small piece of land, and forthwith proceeded to erect a modern house which had come down with them. Encouraging results followed, and the Rev. Mr. Goldie has seen in his ten years' work much success.

The only other Protestant society labouring in the British Solomons is that of the South Sea Evangelical Mission. This was originally the Queensland Kanaka Mission (undenominational, and supported principally by the Brethren); but when the Kanakas were deported from Australia, under the 'White' Australia policy, the missionaries followed them to the Solomons. There are five male missionaries and five female workers. At the moment of writing this, the cables have flashed the news that one of these, Mr. Daniels,

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has been murdered by the natives—shot while preaching the gospel.

Already widespread changes have taken place in these islands—that is in the parts in which the influence of the missionary is felt. There is a general leavening of the population by the mere presence of the Christian teacher, and in thousands of cases there have been radical changes of life and habit.

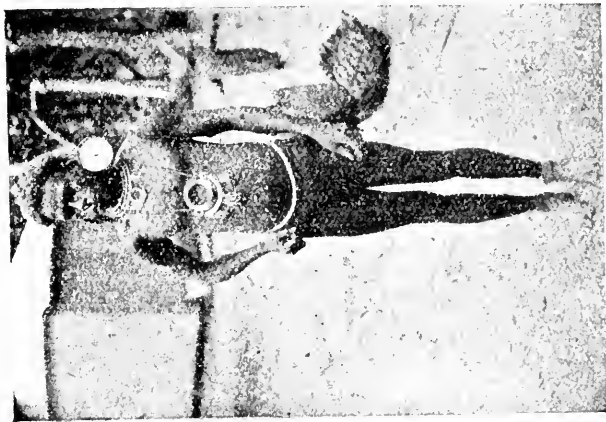
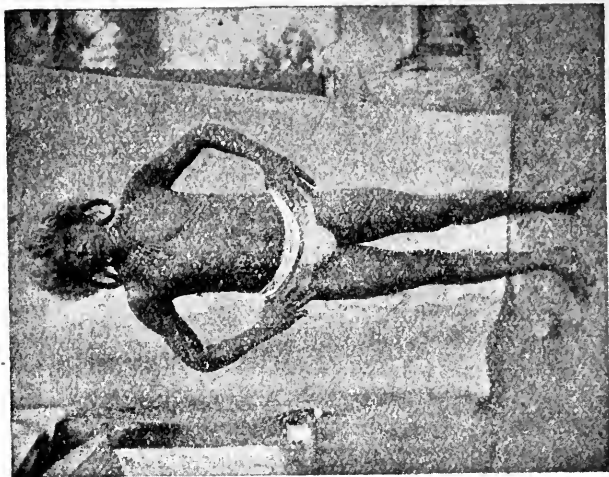
Measure of
Success.

The Melanesian Mission reports for 1910 197 adult and 136 infant baptisms; while 141 have been confirmed during the year. That mission has 2,377 hearers, and the total baptized to date is about 8,500. Two thousand people receive the Communion, and there are no less than 166 schools (14 of which have been opened this year) instructing the people.

The Methodist Mission statistics give for the same year 105 members and members on trial, 14 day schools and 582 scholars, with 6,300 attendants at public worship.

The South Sea Evangelical Mission reports 104 baptisms (presumably adult) for the year. Probably many of these are men and women who have been more or less influenced in Australia, and they do not furnish any clue to the influence of the mission on the purely heathen population.

The great bulk of the work cannot be ex-



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pressed by statistics, for one has only to read the reports of some of the brave men and women who labour there to realize that the tabulated results bear but a small proportion to the effort put forth. Here is an almost random cutting from a report, which sheds its own light upon the work that is being done:

'So this year has gone on, with always some unhealthy excitement. It would be tedious to put down all the events that sound so small but mean so much to them. Numbers have fluctuated; there was a large increase after Christmas from the sea people, and another just lately from the bush. The heathen village of Malua is preparing to come over, part of it having joined some time ago. The murderer of James Ivo is among their number, and offers to pay a fine to purge his offence. This I have at present refused, as I do not trust him, though I do not think he means mischief. The baptism and confirmation classes I have taken entirely into my own hands, and they meet twice a week when I am at Norefou. The school generally is backward in learning, partly for lack of good teachers, and partly from the character of the excitable people of this district. But still God's work is going on here, and, though Norefou is a

"difficult" place, it is, for some, a spiritual home and a refuge from heathenism and their worst selves.'

The evidences which cheer the missionary are those of which the great busy world takes little notice. Even in these savage bosoms there are yearnings, longings for the good they comprehend not, and over and over again individual hearts yield to the compulsion of love.

'The conversion of Loe is an instance. Loe came to us from Duki—a wild, uncouth character—ready for anything, from theft to murder. He worked on the plantation, and was always in trouble with the other boys. Hearing of his disobedience one day, I called him up and told him that he would have to go away—we could not keep him on the mission station. He looked at me and said: "Master, do you mean what you say? Are you going to turn me away from the mission? Where shall I go? If I go away there is nothing for me but to go back to my old life. Will you send me back to that? Here I have learned to love you, and to love the lotu, and though you may think I am bad, I am learning to love Christ, and want to follow Him. I am very weak, and inside of me there are two men fighting for the mastery—one is the old Loe,

he is very hot, and quick, and strong; and the other is the new Loe which wants to follow Christ. I—the new Loe—want to be a Christian. You may thrash me, kill me if you will, but don't send me away, master. I will not promise to be better, for perhaps I should grieve you again by failure, but I am trying so hard to follow Christ. Can He help me?" So Loe remained with us. We knelt in prayer together, and since that time the gracious Christ has taken possession of the heart of this lad. The new Loe (Timothy he calls himself now) is daily growing stronger in the divine life, and is proving one of the brightest and best of all our young converts.¹

'I know what these people were ten years ago—sullen, lazy, dirty, the predominant note in their lives was fear—fear of everything natural and supernatural; and I know these people to-day—know them as no other white man knows them. I know their weaknesses and imperfections; but, thank God, I also know of their love and faithfulness, their cheerfulness and cleanliness, their devotion to Christ and to the Church. Now the predominant note in their lives is joy. As I look round in my Thursday class-meeting, which almost fills the

¹ Missionary's Report, 1910.

church, I see men who have been actually murderers, men who were hunters of human prey, and who were hunted in turn, sitting with the calm light of heavenly joy on their faces; I hear the name of Jesus Christ on their lips—spoken reverently and lovingly, as though the music of that name charmed their very souls—and I realize that these moral miracles are greater than any physical wonders in God's universe."

It is appalling to think that so small a portion of the Solomon Group is under the influence of the gospel. If we take it statistically, it will appear something like this: less than 10,000 are touched to any real extent by the Christian missionary—from 150,000 to 180,000 are still heathen. That is something for the Christian Church at home to think about. Here is an extract from a letter written by a missionary only a few weeks ago:

'The bulk of the population in this, the most populous island (Mala) of the Solomons, are still naked cannibals, living in scattered families in the bush, whose main occupation is hiding from or hunting one another, chiefly to avenge supposed witchcraft, or suspected or proved adultery. In the intervals they make

² Letter from a missionary in New Georgia.

feasts, and are kindly, good-natured, and friendly. Guadalcanar and San Cristoval are also heathen. Bugotu, the other large island, is mainly Christian where there is a population. Gela (a small island) is almost entirely (nominally) Christian. The missionary (i.e. the Melanesian Mission, and an undenominational Mission known as the South Sea Evangelical Mission, and in Guadalcanar and the West, the Roman Catholic) is slowly breaking down heathenism for good; the ever-growing numbers of white traders and labour-getting schooners, plus the impact of the many returnees from Queensland, are breaking down heathenism for evil. Naturally the worst Melanesian is the man who has lost his old fears that restrained him, and hasn't learnt from white contact what Christianity means. The work is slow, chiefly for want of a sufficient staff of white men, loss by death is very heavy indeed, and so the numerical annual increase of Christians appears very small; but heathenism is going.

In New Georgia and the neighbouring islands where the Methodist Mission is at work, much the same condition of things exists. The terrible 'head-hunting' is now practically suppressed by the iron hand of government; but the unmention-

able cruelties and foulnesses of heathenism have yet full sway. The missionary reports make frequent mention of the murders, inter-tribal fights, cannibal orgies, and women-stealing. Infanticide and abortion are commonplaces of their life.

It was with a good deal of trembling and anxiety that the missionaries looked forward to the return of the labourers deported from Queensland. On the whole the difficulties have not been made much greater by their presence, though many of the outrages have been led by these heathen, who have lived in the white man's country, and come back blacker heathen than they went. On the other hand, many have been of help to the missionary, and some have even started schools and services on their own initiative. Much of this is due to the excellent work done in Queensland by the Kanaka Mission. But these require the presence of a white missionary to make them effective. They need both advice and protection.

The effect of commerce in opening up the country makes a fresh demand upon the activity of the Church. Plantations are springing up under new labour conditions, and these require teachers to instruct the workers. There is a great opportunity in this new development which

it will be unwise for the Christian missionary to allow to pass by. On the whole, the plantation life is good for the native, and deserves to be encouraged. 'The Government watches with a semi-paternal eye lest the labourer should be unjustly or unmercifully treated; it is for the missionary to see that his spiritual needs are not ignored.

'So one way or another a great number find their way to the plantations, though not so many as the plantations require. There is talk of trying to get in other labour, coolies or Japanese, to supply the demand—an invasion which could hardly benefit Melanesia.

'And now look at it from the Mission point of view. Here are young lads thrown together on a plantation. They get food, shelter, medicine, and regular life; but no direct moral or spiritual help, with many corrupting influences around them. If only the Melanesian Mission staff were adequate, it would be a fine piece of work for a man to devote himself to these plantations. Not many, but a few, go from our schools—generally the least satisfactory or the newest comers—but still a nucleus of a school might be found in each plantation.

'The S.S.E.M. are working on these lines,

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and have teachers on their plantations. I believe in most cases at any rate the white man in charge of the plantation would encourage a school. By this means many untouchable places ought to be reached, as well as much good done on the plantation; boys from school wouldn't be lost, and others before out of reach would be drawn in. As plantations are bound to increase, this is likely to become a question of very great importance.¹

The rapid decrease in population, especially in New Georgia, calls for more than mere mention; but our space is done. The principal apparent causes are, says a missionary, 'head-hunting (now stopped); infanticide, most common, I believe in San Cristoval; abortion, practised in Bugotu and other islands; the labour traffic, taking young men just at age to marry—this still applies, as there is a great demand for local labour, congregating men on plantations.' It is to be hoped that with the spread of Christianity these practices will speedily be ended, and the effect upon the population must be advantageous. The Solomon Islanders are a vigorous and sturdy people, and, given opportunity, they ought to prove able to withstand the consequences of a change in their modes of life.

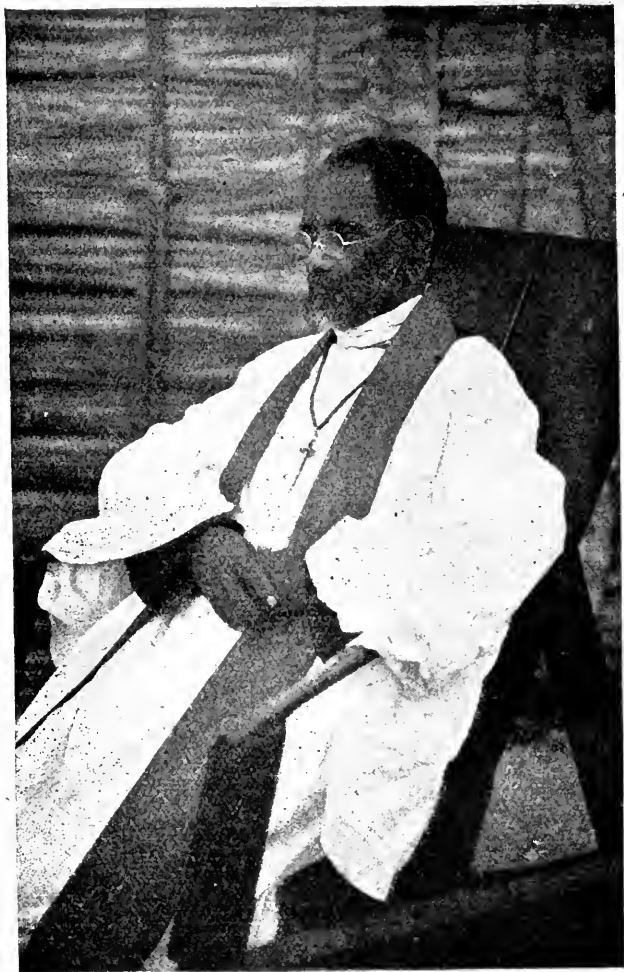
¹ *Southern Cross Log*, Dec. 12, 1910.

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In some parts the missionaries urge the need of better schools and of industrial training. It is to be desired that these things will not be overlooked as the mission makes advance; but at present the crying need is evangelization. More men must be sent, more money must be spent, more prayer must be offered, on behalf of these people whose life is so low and can be raised only by the preaching of the gospel of the Lord Jesus Christ. There is for them salvation in no other name.

We are glad to notice that the Melanesian Mission has determined upon a great forward policy for the Solomons. There have been some loyal and devoted men living and working, without noise and ostentation, among these degraded tribes; but the numbers have been so few as to make the attempt seem almost a mockery. The transference of the head quarters from Norfolk Island to the Solomons will mean that vastly more influence can be brought to bear upon these dark regions:

‘In the minds of most of those who have studied the changing conditions of the islands, the conviction has been growing for some time past that the mission would have to shift its centre of gravity, in order to make its work thoroughly efficient, by carrying it on



A MELANESIAN MISSION PRIEST—REV. ALFRED LOMBU.

with the best possible economy of time, labour, and money. The Solomon Islands have been becoming more and more the region of greatest needs and of greatest opportunities. Large islands, which until recently were almost untouched or very sparsely occupied by us, are now being covered with a network of schools; a white population is beginning to colonize them, and the return of the labourers from Australia has added to the native population a large element, who at least believe themselves to be well acquainted with the customs and character of white men; other bodies of Christians are entering into competition with us (a thing of which we have no wish to complain as long as it is conducted fairly) in what we were accustomed to regard as our own exclusive heritage. All these changes make it of urgent necessity that, without neglecting other parts of Melanesia, the Mission should be in force in the north-western part of the diocese—the part at present farthest removed from head quarters. In view of the many new problems which are being created, it is of special importance that the Bishop should be much in evidence and always easily accessible in that region. Those who have thought seriously about the present-day problems of the

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Mission must have felt a misgiving that Norfolk Island, separated by 800 miles of sea from the nearest of our Melanesian stations and by nearly twice that distance from the scene of operations in the Solomon Islands, is too remote a position from which to direct and organize the work in its present requirements. Bishop Wilson has indeed been indefatigable in his visitation of all parts of his diocese, and has spared no sacrifice of health or comfort in his labours. The best testimony that could be given to the necessity of a change is that after seventeen such strenuous years as he has spent he feels that it will be impossible to grapple with the work if the present system is continued.

‘One fact, therefore, seems to be established beyond all doubt as the conviction of all who understand the present situation, viz. that the Bishop must in future live in the Islands, and not be hampered by having a home so far away as Norfolk Island. This carries with it the corollary, as Bishop Wilson points out, that the Bishop must be an unmarried man—at any rate, while the conditions of Island life are what they are at present. Bishop Wilson, as might be expected of him, is prepared entirely to subordinate his own feelings to what he be-

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lieves to be for the welfare of the Mission, and announces his intention of resigning his office as soon as a suitable successor can be found. It will be a great sorrow for him, and a great sorrow for the many to whom his personality has so much endeared him.¹

We have faith to believe that the supporters of the various societies at work in the Solomons will rally round their representatives, and make possible, by their liberality and sympathy, a great advance. There is a magnificent opportunity before the Christian Church in this group, and to allow it to go by would be a crime of the first magnitude. A new life is commencing to pulse in those old heathen lands: to make that life Christian in spirit is the task before us. To the Melanesian Mission, especially, opportunity beckons. There can be room for no manner of doubt that the great Church of such high traditions—the Church that gave Marsden, the two Selwyns, and Patteson to the Pacific—will answer worthily the call.

¹ *Southern Cross Log*, Mar. 16, 1911.

CHAPTER X

New Britain

Man is not man as yet,

While only here and there a star dispels
The darkness, here and there a towering mind
O'erlooks its prostrate fellows: when the host
Is out at once to the despair of night,
When all mankind alike is perfected,
Equal in full-blown powers—then, not till then,
I say, begins man's general infancy.

ROBERT BROWNING, *Paracelsus*.

The Land
and People.

FIFTY miles from the east coast of New Guinea is a queer horseshoe-shaped group of islands known as the Bismarck Archipelago. There are two main islands—New Britain, about 340 miles in length by 23 in breadth, and New Ireland, about 240 miles long and 22 broad. In the broken toe of the horseshoe lies the Duke of York group, and various other odd fragments of land rise up at other points. The total area of these German possessions is roughly 28,000 square miles.

The coast is broken, and in many parts precipitous hills run down into the sea. In the

north there are several active volcanoes, which ever and anon burst forth in awful splendour. In 1878 a volcano in Blanche Bay, near the centre of the group, was in violent eruption, and the channel between New Britain and New Ireland was so blocked up by the débris and pumice which fell that it was impossible for a vessel to pass through.

The land is not so fertile, on the whole, as that of the Solomons. Nevertheless, vegetation is extremely luxurious, and coconuts grow in great abundance. It has been estimated that fully a third of the total area of the group could be utilized in the cultivation of coconuts.

The climate is in all probability the vilest in the Pacific. There is a heavy rainfall, extreme heat, and but little cool breeze. Fever of the worst type abounds, and the white man falls an easy victim to the attacks of the various diseases. There is at present only a handful of Europeans (mostly German) in the group.

The aboriginal inhabitants number about 150,000. In 1907 a fairly accurate census was taken by the German Government, and the total population of the various islands (including Bougainville—a German possession in the Solomons) was 210,000. If we allow 60,000 for the islands not usually included in the New Bri-

tain group, we arrive at the number stated. The population is thought to be decreasing. In New Ireland it is falling rapidly; but until a more narrow count is made, it is impossible to discover the probable rate of decrease.

The people are Melanesian, with a strong admixture of the Papuan. The coasts facing New Guinea have the Papuan element in excess, and on the parts nearest to the Solomons there is to be found the more distinctively Melanesian type. This points to close contact and intermarriage with these respective places from early times. They are described as 'of a black or sooty-brown colour, with frizzly hair, which generally grows in thick, short, matted curls, and is daubed with coloured clay or with lime. They have a fair amount of beard, and are generally lank in form, and not so tall or so well-formed as the Eastern Polynesians are. Their language is full and expressive, and, unlike that of the eastern groups, is full of close syllables. The dialects are very numerous indeed, almost every district having a separate one.' The average height of the men is about five feet five inches; but the women are more stunted, and have usually the bent form of those accustomed to carry burdens. The condition of the women in the heathen state is very low. A missionary, in a recent letter

to the writer, says: 'While still young the girls are bought for considerable sums of native shell-money as prospective wives. The women have no say in the choice of their husbands. There have been some exceptions to both these rules, but they are very, very rare. The rules, to all intents and purposes, are invariable. The women are the burden-bearers. One may see a man and his wife returning from work—the man carrying his axe on his arm, the woman with a large bundle of wood, and a big basket of native food on her back, and perhaps a baby on her hip. If she is too heavily laden, the man *may* carry the baby! . . . It would be quite a mistake to say that the men idle about while the women do all the work. One could scarcely say that the women are over-burdened with work, but there are some reforms required. They should certainly not be obliged to carry heavy loads . . . and thus distort their bodies as they do. . . . They are not taken into sufficiently serious account. Of feasts their portion is too invariably the leavings. Secret societies, and other native customs, make women despised creatures. Of course this is in keeping with their being bought and sold for matrimonial purposes.'

The inhabitants are, of course, cannibals; and if one desires to read the horrible details of a

cannibal feast as witnessed by a European, the third chapter of Romilly's *Western Pacific and New Guinea* may be consulted. Though not so intelligent as the Solomon Islanders, nevertheless they had some rude civilization. They specialized, as might be expected, in implements of war. Their stone-headed clubs were skilfully made, and spears and tomahawks were cleverly mounted. It was the sling, however, which marked off the native of these islands from others. He attained a skill in its use and manufacture that was not reached elsewhere in these seas. 'This is a most formidable implement as they use it. It is about eight feet long, but each sling varies in length according to the height of the man using it. The stone, which is as big as a small hen's egg, is put in very cleverly with the toes, and the action of lifting the sling to obtain the proper swing round the head is a very graceful one to witness. The New Britons make excellent practice up to nearly two hundred yards, and at a hundred yards range the flight of the stone is so rapid that to dodge it successfully requires a native's eyesight and activity. I would far sooner let a native of New Britain have a shot at me with a trade musket than with a sling.'¹

¹ Romilly, *The Western Pacific and New Guinea*, p. 21.

They built fairly good houses, and kept their villages more decently than is usual in the Pacific. Their dead, if commoners, were left on the reef for the sharks, and if chiefs, were deposited in the fork of a tree for birds. They made ingenious weirs for catching fish, and had a moderate notion of agriculture.

These islands have not occupied much space in the annals of the race. Until 1875, when the first missionaries went, very little was known of them. They are first mentioned by Captain Shouten, who in July, 1617, discovered the coast of New Ireland. Tasman, twenty-five years later, passed by New Britain; but Dampier, in 1699, made a fuller investigation, and had the experience of being attacked by the natives in canoes off the east coast of New Ireland. Captain Carteret, in the year 1766, in the sloop *Swallow*, passed between New Britain and New Ireland, and named the channel 'St. George's Channel.' He landed, and 'took possession of this country, with all its islands, bays, ports, and harbours, for His Majesty George III, King of Great Britain.' The new possession was not of much use to that proud monarch, for during a period of nearly one hundred years it remained No-Man's-Land. Stray vessels called for tortoiseshell and other native products, and occasionally an idle

Brief
History.

man-of-war practised navigation and gunnery in these quiet waters; but, for the great world, New Britain was non-existent. After the settlement of the first missionaries—of whom the Rev. George Brown, D.D., was pioneer—the country came gradually into prominence. It was counted a British possession, and ruled from the head quarters of the Western Pacific Commission at Fiji; but in 1884 there was a general chopping and changing of Pacific interests by the European Powers, and New Britain, with its neighbouring islands, came into the hands of Germany. Forthwith it was given a new name, and is now known as the Bismarck Archipelago. On the whole, British residents speak favourably of the German rule, and it is to be hoped that under the Kaiser the islands will receive as many of the benefits of civilization as possible, with as few of its curses as may be.

Commercial
Develop-
ment.

In the year 1908 the German 'Adressbuch' gives 35,000 acres of land as being under cultivation; but since that time there have been several very large areas let or sold for plantation purposes. In the same year the imports equalled £119,207, and the exports amounted to £71,300. The principal article exported was *copra*, which yielded a sum of over £67,000. Five hundred and fifty-five merchant-vessels, with a total

tonnage of 412,470, visited the various ports; and a regular service between Sydney and the group has been instituted.

There is undoubtedly a commercial future before these islands. At present so many parts of the country are still savage that planting is impossible; but there are few places more suited to the coconut crop, and, as time goes on, it is expected that large areas will be utilized.

Early
Christian
Efforts.

To the Rev. George Brown—better known as Dr. Brown—belongs the honour of suggesting and of pioneering the Christian enterprise in New Britain. At a meeting of the Board of Missions in connexion with the Wesleyan Church, held at Sydney, the following resolutions were passed:

1. That this meeting has listened to Mr. Brown's statement with very great interest, and believes that the financial position of the Australasian Wesleyan Methodist Missionary Society is now such as to justify the enlargement of its sphere of operations.

2. That the meeting regards with favour the proposal to send the missionary ship *John Wesley* on her next voyage in March or April of 1875, to visit the large islands of New Britain and New Ireland, with a view to the commencement of missionary operations; and



YOUNG MEN, NEW BRITAIN.



STATE OF HEATHEN WOMEN IN NEW BRITAIN.

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if upon inquiry it should still appear that there are openings of importance, and that the enterprise is practicable, it will give its sanction to the undertaking.'

The *John Wesley* sailed for Fiji in order to obtain native workers to assist in the new field, and the story of how those men volunteered for service in that far-off land is one of the things that deserves to be placed among the epics of our race. Dr. Brown, in his *Autobiography*, has told in a most graphic manner of the response that met his appeal for assistance, and the reader is referred to that volume for the interesting details. Sufficient to say that, after everything had been most fully and clearly explained, both by Dr. Brown and by the Fiji Government officials, there were volunteers in plenty, and the keenest disappointment was manifested by those who had not the privilege of being selected. In reply to the Administrator, who wished to satisfy himself that these men were sufficiently warned of the dangers they would have to face, Aminio Bale (a native minister of the party) said: 'We wish, however, to inform your Honour that this is no new thing to us. Mr. Brown told us all that you have told us about the character of the people, the unhealthiness of the climate, and the dangers we will probably have to en-

counter. No one appointed us to go. . . . After consultation we decided to volunteer, and we, sir, are very thankful to God that we have been selected for this great work, and our comrades at Navuloa (the training-college) are sad at heart to-day that they are not able to go with us. We wish to thank your Excellency for telling us that we are British subjects, and that you take such an interest in us, and that if we wish to remain you will take care that we are not taken from our homes in Fiji. But, sir, we have fully considered this matter in our hearts; no one has pressed us in any way; we have given ourselves up to do God's work, and our mind to-day, sir, is to go with Mr. Brown. If we die, we die; if we live, we live.'

They went. Most of them died.

In August, 1875, the work was commenced on the coast of the Duke of York Island, near Port Hunter. The *John Wesley* remained for about three weeks, while a rough house was built and accommodation provided for the native teachers; then Dr. Brown and his noble band were left alone among savages and cannibals. On the whole the newcomers received a kindly reception from these naked islanders; and by degrees won the confidence of the villages near them.

'This is remarkable when we know that

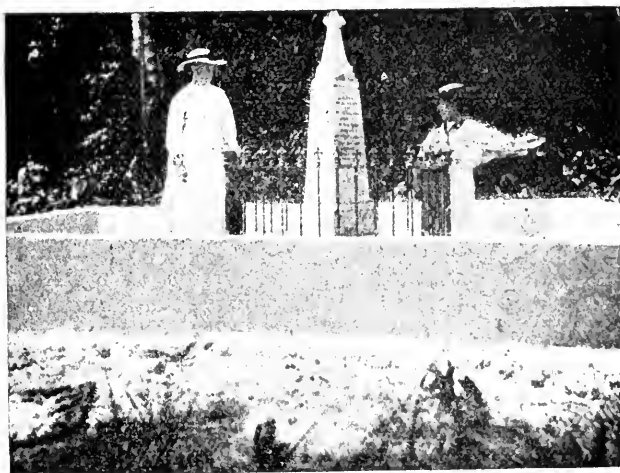
traders had tried to establish permanent trading relations with the people but had failed. A Mr. Stevens had lived and traded in Port Hunter for nearly three years, doing a good business, but just prior to the advent of the Mission he became so horrified by the sights he saw, was so filled with disgust and afraid for his life, that he left the island. Others, at intervals, and in different places, also attempted to trade, and for a time carried on a more or less successful business, but one and all had been rudely repulsed.¹

Dr. Brown remained there for fourteen months, and then returned to Sydney in order to bring to New Britain Mrs. Brown and their two children, which he did a few months later. During his absence trouble had occurred, but it was not of a very serious character, and soon the enterprise was in full swing again. In 1878 the Rev. B. Danks (one of the present home secretaries of the Mission), with Mrs. Danks, was added to the staff. We have not space to tell of the activity and sufferings of the mission party. Three Fijian teachers were killed and eaten, but this only served to inflame the zeal of their fellows in Fiji, who volunteered in large numbers

¹ Rev. B. Danks, *A Short History of the New Britain Mission*, p. 15.



DR. AND MRS. G. BROWN



THE GRAVES OF THEIR CHILDREN, NEW BRITAIN.

to take the places of the slain. Dr. Brown travelled from island to island, stationing, advising, and encouraging his allies, until illness laid him low. He was obliged to retire, and Mr. Danks—with only a few months' experience of mission work—was left to carry on the effort. In his *Short History of the New Britain Mission*, Mr. Danks writes:

'But the young Mission was hard smitten when Mr. Brown became so ill that he was forced to leave on Māy 1, 1879, for New South Wales, leaving Mrs. Brown and three children at Duke of York Island. During his absence great and overwhelming sickness, sorrow, and death came upon the mission party. Two of his children—Wallis and Mabel—died under most distressing circumstances; Mrs. Danks and myself were both much reduced by fever, while most of the teachers and their wives suffered from repeated attacks of the same. They endured nobly as "seeing Him who is invisible." Their patience was above all praise, while the Christian resignation and cheerful bravery of Mrs. Brown was and is still to us an inspiration to hope and trust.'

The courageous leader was back again in the following year, and did much to consolidate the work that had been so well begun; but the

stars fought against him, and in 1881 he was again stricken down with serious illness, and finally left the field. The amount that was accomplished in those few years is a testimony to the ability and devotion of the man ; and he lives still—one of the bravest and most honoured of those who have laboured for Christ in the Pacific.

‘In every department of missionary toil he laboured with unwearying diligence, and with no mean success. Hundreds of miles of savage coast had been explored, people in scores of towns had been visited, the language had begun to assume definite shape in the minds of the missionaries, some school books had been provided, and the Mission fully established. Finding nothing but savagery in 1875, he left the following returns in 1881 :

Churches	20	Local Preachers	...	6
Other Preaching-places	20	Sunday and day schools	29			
Native Members	...	55	Sunday and day scholars	514		
On Trial	...	28	Attendants	2,390

Reinforcements were sent to Mr. Danks, who for a number of years ably carried on the Mission; and the progress became steady and moderately rapid. The climate has been, next to the evil lives of the people, the greatest obstacle to successful missionary work. Man after man, and woman after woman, have fallen before

its attack. Many missionary graves are there in New Britain—brown men and women come first in numbers and in honour, white servants of the Cross who died for others, and, most pathetic of all, the mounds of bonny little children, who in other lands would have lived and been the joy of the home, but who here cry from beneath the altar of sacrifice.

After less than forty years of effort, the Methodist Mission reports 189 churches, over 200 catechists and teachers, 3,600 native members of the church, 6,000 children in the schools, and 21,000 adherents or attendants at public worship. These people, out of their poverty, contributed nearly £2,000 towards the support of their teachers and preachers. The Roman Catholics—the only other missionary body in the group—report the baptism of over 20,000 since they commenced work, and of these 1,600 are alive to-day.

Measure of
Success.

Schools and colleges are distributed over the parts occupied by the missions; but, as we shall see, this is only a small portion of the entire sphere. There is an excellent institution at Ulu, in the Duke of York Group, known as the 'George Brown College.' There about eighty students are trained to become teachers and preachers to their own people; and these are going forth

into the heathen parts with the Word that has so changed their thought and life.

A printing-office has been established, and small books and primers are produced for the use of the schools, as well as an excellent monthly paper in the vernacular. Industrial work has wisely taken a prominent place in the policy of the mission. A big plantation scheme was launched by the Rev. J. Crump, and for several years has given capital results in the training and discipline of the raw material from the interior. Recently there has been added a carpenter's shop, with an instructor paid by the mission; and a few weeks ago a complete saw-mill plant was sent down to the enterprising missionaries. Those who have had experience with native peoples will realize how important is this emphasis upon 'working with the hands.'

The girls and women are receiving special attention in both the Roman and Protestant missions. One of the sisters reports for this year as follows:

'In regard to our school work, we have aimed at imparting, first, an ability to read and write, then to spell correctly, and to compose simple letters. Arithmetic has been taught only in so far as it is likely to be of practical use to the girls. Their mental capacities are not

equal to the solving of abstruse problems, so we leave those alone. Physical culture has been given in the form of breathing exercises and dumb-bell drill (without the dumb-bells). These children are just as susceptible to the charm of story as their white brothers and sisters, therefore the Scripture hour is always a happy one. These stories are supplemented by systematic lessons on the Catechism.

‘Equal in importance with the school work we hold the manual training of the girls. It has been our aim to correlate the precept of the former with the practice of the latter. In this, as in the other school work, we are assisted by Oripa, a Fijian Missionary Sister. The Fijian mat-making class carried on by her is of great value to these girls, their own native mats being very crude ones, made merely of coconut leaves. The girls are taught to wash, iron, and mend, and to make their own clothes. They are also employed in keeping the grounds tidy and in caring for the gardens, as well as in house-work.

‘In the insistence upon the faithful fulfilment of all these duties, we seek to cultivate in them industrious and cleanly habits, and to eradicate the evil influences of the undisciplined village life. This is the most

laborious part of our work, often the most disappointing, but we trust that, by laying "precept upon precept, line upon line, here a little and there a little," the character of these future women of this land may be raised.

'We have had only four wives of students on the station this year. These have attended school regularly, and have been trained to wash and iron and sew.'

There has also been a substantial increase of membership; though the missionaries mourn that the standard of Christian living and conception rises so slowly.

'We invite the reader to inspect the several columns of our statistics, some of which show a substantial increase. We mention only that we have 847 members in full, as against 757 in 1909, and that we also baptized 393 infants, whose parents signed, in every case, a declaration to the effect that they will have these children instructed and trained by our Mission. In regard to the adults seeking admission into the church, we have again applied the necessary tests, and many have been kept on trial who have not given satisfaction in regard to a reasonable attainment in religious knowledge and experience.

'We have been striving by word and

example to inculcate a practical and industrious Christianity. Too many of our members manifest rather the negative qualities of religion than the positive. They forsake, it is true, the old customs, but are not so eager to fill the empty skins with the new wine of Christian virtues.'

Nevertheless there are coming about very real and significant changes, and the law of love is gradually displacing the law of brutality and savagery.

We cannot do better than quote from a letter received only a few weeks ago from the Rev. W. H. Cox—one of the most experienced missionaries at present in the New-Britain group.

The Work
yet to be
done.

'Of the population of 210,000 in the Bismarck Archipelago and the Solomon Islands (i.e. the German portion) only about 40,000 are being reached by the two Missions—Methodist and Roman Catholic.

'The needs of the remainder constitute an urgent appeal. There are open doors everywhere. The best of the people, the most intelligent and the most war-like, are yet to be reached. The Admiralty Islands, the South Coast of Neu Pommern (New Britain), and the German Solomons (Bougainville and Buka) are most inviting fields.



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'Within the bounds of our present work, the Roman Catholics have a hundred white workers—we have sixteen, counting missionaries' wives, when all are here.

'We urgently need more Sisters to take charge of the women and girls and children, and to provide for half-castes being received whenever available by our Mission. The neglect to make such provision earlier has resulted in many children of Protestants being handed over to the Roman Catholic Mission. There are about fifty half-castes in training in that Mission now—that means fifty Roman Catholic families by-and-by. Some of the girls trained there have married white settlers, and are rearing families to swell the Roman Catholic Mission.

'We are sadly in need of books for our school work, and all our literature needs revising and being brought up to date. Our educational work is all behindhand and needs improving. Our teachers are not well enough equipped.'

Mr. Cox goes on to speak of the industrial needs among these newly-won or still heathen people. The German Government has a responsibility in this matter. It is impossible for the Missions to tax themselves with the whole burden

of native education. The strain of such work has been felt by the Mission in Fiji, and it would be unwise to attempt to do in New Britain what is, to such a large extent, the proper work of the State. Mr. Cox makes some important suggestions in this direction:

‘I. Provision must be made for sufficient areas being reserved for the use of all the natives. In some districts immense tracts of land have been bought by planters and settlers, and, when the land is cultivated, portions are set apart by the Government for the use of natives who live there. A proposal was recently made to have a larger area set apart than is provided for at present; but that movement was met by the planters with a strong protest—the main reason urged being that a very large proportion of the present reserves is quite untouched—neither planted nor cleared. The present allowance is roughly a hectare (about two-and-a-half acres) per man. That is quite insufficient to do more than provide a bare subsistence for the natives; and if not more than that is provided for, what hope is there of any improvement being worked in the people industrially? Surely *the* hope of uplift is by industrial means! To the objection that even the reserves now granted are not

worked we can only give the reply that a paternal Government must make it its business to see that the natives do work, and that they use the land set apart for them.

‘Natives whose industries and daily requirements call for the use of bush material—in house-building, canoe-making, fishing with traps, fencing against pigs, &c., &c., should have set apart tracts of land, some of which might be left in the virgin state to provide the necessary material.’ The time may come when these wants would be met in a less primitive way; but that is a matter for more or less slow development.

‘2. Every taxable native should be obliged by the Government to become a coconut planter. If any are without land they should have some allotted to them. The planting, as to number and manner, should be officially supervised.

‘3. There should be a Government control which would make it impossible (except in case of drought or some other untoward circumstances) for natives to be short of food, as is now too frequently the case in some districts.

‘4. The advance of the natives would be greatly assisted if schools could be provided

in which they could learn useful trades, as well as receiving, in some cases, other special training that would fit them to step out from their village homes and enter into a more intimate business relation with the European settlers of the Group.

'5. The natives need to be taught improved methods of agriculture. This would go hand in hand with suggestion number three. Yam planting especially is very much neglected by natives—they plant too few and only an inferior quality, and they do not work the ground sufficiently.'

Some of these remarks may appear to the outsider very unspiritual; but it is in such ways as these that the paths are to be made straight, *and kept straight*, for the Coming One. They are all part of the great mission of Christ to humanity, and serve to make possible a higher life—even the life that is life indeed.

CHAPTER XI

New Guinea

Great Heart is dead, they say.

Great Heart is dead, they say?

Nor dead, nor sleeping! he lives on. His name

Shall kindle many a heart to equal flame.

The fire he kindles shall burn on and on,

Till all the darkness of the lands be gone,

And all the kingdoms of the earth be won,

And one.

JOHN OXENHAM, *Memorial Lines on James Chalmers.*

WE cannot do better than follow a prevailing fashion, and commence this chapter on New Guinea by the statement that 'it is, except Australia, the largest island in the world.' Even that statement does not convey to us any adequate idea of the immense size of this country. It is three and a half times larger than Great Britain, and its area is over 300,000 square miles. Vast stretches of plain and plateau form an area unequalled in the Pacific for agricultural purposes; while its mountain ranges, rising as high as 16,000 feet above sea-level, give it a grandeur and

impressiveness unexpected in a South Sea island. Perhaps the most wonderful physical feature of the country is its huge river system. The Fly River, for example, is navigable by steam-launch for 500 miles from its mouth, and for 600 miles by whale-boat. The influence of the tides is felt for two hundred miles, and, according to the Government Handbook, 'the volume of water discharged by the Fly River is so great that it is estimated to be sufficient to supply 120 gallons a day to every inhabitant of this planet.' Nature is prodigal in New Guinea.

There are dense forests in the interior, and vast untraversed jungles, where vegetation becomes riotous. Brilliant birds of paradise and rainbow-coloured butterflies flit in the tropic light and shade; great cassowary birds tread softly in the billowy native grasses, and in the slimy marge of the ever-flowing rivers unshapely crocodiles snooze and yawn. New Guinea is in the heart of the tropics, and the blessings and the curses of the sun-god alike are hers.

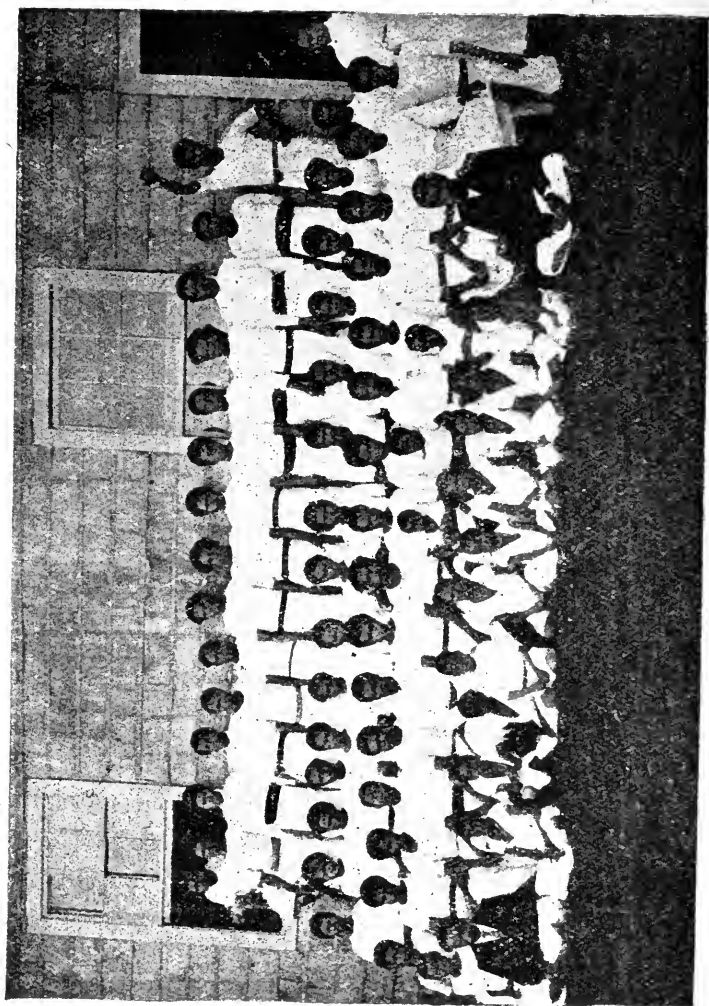
The climate, it is said, has been much maligned. It is not to be supposed that a country situated in that latitude will be as healthy as New Zealand or Tasmania; but much of the waste of European life, it is maintained, has been due to negligence rather than to the male-

volence of the climate. The following extracts from the Chief Medical Officer's Report for 1909 will give some fair idea of the conditions:

'The ill-name which Papua bears with regard to health is not quite deserved. This ill-name is chiefly the result of the high mortality amongst miners in the early days, when rich gold was first discovered in two or three different parts of New Guinea. No doubt the goldfields landed many people here quite ignorant of the conditions of life in tropical countries, and, as there could have been practically no accommodation or suitable food for the sick, it is not surprising that so many died. Since those days the health conditions have greatly improved.

'The three tropical diseases causing death have been malaria, dysentery, and black-water fever.

'According to my experience of malaria, the majority of people who stop any length of time in Papua contract the disease. The first attack is often moderately severe, and subsequent attacks usually of shorter duration and not so severe. Old residents enjoy very good health; most of them get attacked at long intervals, but are only indisposed for a day or two. If proper quinine prophylaxis,



and the careful use of mosquito-nets, were general, no doubt the health conditions in regard to malaria would be greatly improved. There are a small number of people who get into such a state of weakness and anaemia from repeated attacks of malaria that it is better for them to leave the country for a time. These are almost all people who have been living in the bush, where they have led an extremely rough life, exposed to the influence of wet weather, have had unsuitable food when sick, bad quarters, and lack of care in regard to sickness. I would here state that a man who intends coming to Papua had better stay away unless he is prepared to pay a reasonable amount of attention to his health and comfort.

‘Although malaria is so prevalent, the death-rate has been very low in recent years from this cause. There has not been a single death from malaria in Port Moresby for the last six years, and no death in Samarai from this cause for four years.

‘Dysentery appears among the natives practically every year in the wet season. Every five or six years it reappears in a more severe form, and spreads over a large area of country. This was the case last year in the

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country around Port Moresby, and many natives died. Europeans sometimes get a serious attack, but most cases are of a mild character.

‘Eight deaths have been reported as having been caused by black-water fever in the last six years in Papua. Possibly there may have been other deaths which have not been reported. I believe the disease is not so common in places where it was once prevalent. I have seen three cases in the last year amongst Samoan teachers. All the cases were of a mild character, and all recovered quickly.

‘There are some diseases of a serious nature in other countries which have not appeared in Papua. Typhoid fever, which has often proved a scourge on Australian mining-fields, is unknown in Papua.’

It is difficult to estimate the total population of New Guinea. Many parts of the country are still unexplored, and any attempt to judge of the number of inhabitants must necessarily be of the nature of a guess. According to the reports of the three governments in New Guinea, we may set down the population of natives, tentatively, at three-quarters of a million. There are about two thousand Europeans scattered over the land—mostly, for obvious reasons, round the coasts.

The aborigines vary in customs, size, colour, and social development, and so we can but give an average description. They are as a race akin to the African negro, to the Australian black, and to the Melanesian tribes. Their colour varies from bronze to an almost jet black. They have long arms, thin, lank legs, mis-shapen heads, but not unpleasant faces. Their hair is black and frizzly. In character and disposition they are lacking in forethought and in ambition—in a word, they are lazy and improvident. They have qualities of humour, and, on the whole, are much less savage than the people of New Britain and the Solomons. The women are more decently attired, and have a reputation for modesty and faithfulness to their husbands that is uncommon in the Pacific. Children are loved and well cared for by the parents, and even to European eyes the Papuan child is not without its charm.

‘Sir William Macgregor has given the following description of New Guinea children: “The children are often very pretty, with delicate mouths, bright, soft eyes, bronze, chubby faces, silky features, and velvety skins. To myself it has always appeared that the eye of the Papuan child is perhaps unique in beauty. It is very often of the soft, deep, bloomy tint of the ripe blackberry of the Scotch

woods, and which has probably never been put on paper or canvas. Unfortunately this bloom is like all others in being ephemeral. It becomes changed by the sixth or eighth year into a much harder, less liquid, hazel-coloured eye, often, indeed, of large size, and strikingly expressive."¹

Tattooing, as an aid to beauty, is extensively indulged in, and special marks above the breast are added when a girl is married. Many of the patterns have also a religious significance.

There is no hereditary chieftainship. The New Guinea people are republican in tendency, and a man must win and keep his power by his wit and strength. Priestism is not an organized system. Witchcraft, of course, abounds; but it is not connected with any sacerdotal order or special tribe. Totemism is almost universal. Social relations are exceedingly simple. There is no communal life as in Eastern Polynesia; but each man, or family, is upon an individualistic basis. Of definitely religious ideas there is very little trace. It is still questioned by investigators whether the people ever rose to any thought of a Supreme Being.

They build good houses, and often a great

¹ Quoted in *The New Guinea Mission*, L.M.S. By Prof. Martin.

deal of ingenuity is exercised in this respect. Sometimes large common dwellings are erected, and each family has a stall therein where it may sleep. In some parts of the country there are 'marine villages'—where the houses are built upon tall piles driven into the sea-covered beach; in other districts houses are perched in the forks of trees, and a vine-ladder allows the inhabitants to climb up and down.

So far as tools and weapons are concerned, the people, until the European came, were still in the Stone Age. Now, trade tomahawks, long knives, and plane irons are sold for the purposes of their old stone adzes, bamboo knives, and war-clubs. The bow-and-arrow was fairly fully evolved, and many of these archers were capital marksmen. The 'man-catcher' was much used in days gone by. It was a loop of vine fastened on a stick, with a spike in the centre to pierce the throat of the victim when the loop encircled his neck.

The arts of peace were primitive in the extreme. Pottery rose to some slight eminence, and in the production of weird musical instruments the native showed considerable skill and taste. Canoes were hollowed out with stone adzes, and made efficient enough for short journeys, and the arts of fishing were moderately advanced.

In language they are totally different from the Polynesian peoples, and there is very little likeness even to the Melanesian speech. Their folk-lore is interesting above the average, and they give evidence of possessing distinct gifts of imagination.

Whether the race is dying cannot be declared with certainty. In the parts where there has been anything like accurate observation, a decline in the numbers of the people has been noted. But the New Guinea aboriginal appears to have a good hold on life, and there is no apparent reason why he should not possess the land that has been his for so many generations.

Brief
History.

As early as the fourteenth century the part of New Guinea occupied by the Dutch was known to the world. Malay rulers exacted slaves and tribute from the people on the west coast; and when the Dutch, in the fifteenth century, formed alliance with the Malay rajahs, they came into touch with New Guinea. It was this Malay influence which gave us the name 'Papua,' which is once more becoming the designation of the island. Papua means fuzzy-headed, and thus describes most of the people.

In 1536 a Portuguese navigator put into a place on the north-west coast for shelter, and gave some information concerning the people. In 1546

Roda surveyed part of the main island and called it New Guinea—which name has clung to it for so long. In the two following centuries there were frequent visits from various navigators, and in 1700 William Dampier sailed right round it.

In 1848 the Dutch took possession of the western half; but for many years did nothing whatever with their possession. A few missionaries settled in Geelvink Bay, and carried on work with but the faintest results.

In 1884 the eastern part of the island was divided between Britain and Germany, and in 1906 the British possession was transferred to the Commonwealth of Australia. Since that time British New Guinea, or Papua (as the authorities valiantly strive to rename it) has made undoubted progress under the settled government. A constitution has been granted, and, under certain conditions, provision is made for the residents having some voice in the development of the country.

The percentage of the total area owned by the three nations is, Holland 47 per cent., Germany 29 per cent., and Great Britain 24 per cent.

So far there has not been much commercial prosperity in Dutch New Guinea. This is undoubtedly the richest, as it is the largest, por-

Commercial
Develop-
ment.

tion of the country; but Holland does not seem to have awakened yet to the value of its possession. A line of steamers plies between various ports and Java, and there are indications that a steady trade is setting in. Experiments are being made, principally by Sumatra companies, in growing sugar-cane and *copra*, but up to the present traders have been satisfied to barter for native goods and curios.

German New Guinea has made fuller progress. The first exploitation of the country was by the New Guinea Company, but recently these interests have been transferred to the German Government. The exports have risen rapidly during the last few years, and for 1909 were no less than £125,000—of which £110,000 represents the return from *copra*. The imports—mostly from Germany—amount to £150,000. The Government returns for 1910 give 109 German residents in the colony, with a population of 307 Chinese, in addition to 527 natives from other parts of the Pacific. There is an excellent port at Friedrich-Wilhelmshaven, and vessels totalling in tonnage over 100,000 called at that harbour. Gold has been found in the Bismarck mountains, but so far the quantities have not been such as to cause any 'rush.'

British New Guinea has experienced a great

increase in trade since it was taken over by the Commonwealth Government. There is a staff of over ninety European Government officials, and the white population has risen to nearly a thousand. The trade of the dependency has reached a sum of nearly £200,000, and is likely to grow even more rapidly in the near future. Regular lines of steamers visit the various ports, and British settlement goes on apace. The Government is making every effort to induce planters to take up land, and offers specially easy terms. On a ninety-nine years' lease basis, agricultural land can be obtained rent free for the first ten years, then 3*d.* per acre for ten years, and 4*d.* for the next twenty—and so on. Pastoral areas are even cheaper—first ten years gratis, then one shilling per hundred acres for the second ten years. Already there are some 8,000 acres under European cultivation, the most of which are utilized for coconuts and rubber. Three hundred and fifty thousand acres are planted up by the natives, and produce *copra*. The Government very wisely insists upon every native under its influence planting a certain number of trees; and this will mean not merely an increase in exports, but will also provide the native with a certain means of livelihood—as Western civilization makes advance. To assist the settler in

his enterprise, there are established Government nurseries and stud farms, where experiments are made to discover the plants and animals most suited to the soil and climate. There is also a well-equipped laboratory to test the mineral wealth of the country. Gold caused an influx of miners into New Guinea some few years ago, but although £1,000,000 worth of the precious metal was won, it has not been found in sufficiently large reefs to warrant the advertisement of the country as a gold-field. Copper has also been discovered and worked.

In addition to its commercial value, New Guinea will doubtless become a favourite haunt of the tourist as its beauties and charms become more widely known, and as facilities for travel are extended.

Early
Christian
Efforts.

Except for a small mission or two on the north coast of the island conducted by Dutch ministers, New Guinea has been allowed to lie until quite recently in heathen darkness.

German New Guinea has a small staff of workers, who commenced their attempt to win these savage peoples about the year 1880. To-day the Lutheran Church has a staff of 18 ordained men and one medical missionary, with 850 native members, 300 scholars, and nine schools. The Roman Catholic Church com-

menced a little later, and has now 24 priests, 20 laymen, 29 sisters, 10 schools, 495 scholars, and 1,000 attendants.

Work in British New Guinea was started by the London Missionary Society in 1871. A visit was made to the country in that year by the Revs. McFarlane and Murray, who left a number of teachers at selected points. Nothing could exceed the bravery and heroism of these men, who had volunteered from their island homes in Lifu, Samoa, Nuie, and Rarotonga for this perilous work. In 1874 the Rev. W. G. Lawes—the brain of the mission—settled at Port Moresby, and he was followed in 1877 by the Rev. James Chalmers—the heart of the mission. Than these two men there is none more illustrious in the records of modern missionary enterprise. For nearly thirty years Dr. Lawes lived to see the results of his patient and self-denying work, and his name was the talisman which ever worked wonders with the savage people of the New Guinea coast when the first attempts were made at Government control. Of ‘Tamate’ is there any need to write? His was a striking personality, and he bore, as it seemed, a charmed life as he roved amongst these cannibals of the South Seas. At last he was struck down by some unfriendly tribes, and died for the people whom

his great heart loved. Stevenson felt his charm and power, and was a close personal friend.

In a letter to his mother, he writes about Chalmers as follows:

‘I shall meet Tamate once more before he disappears up the Fly River, perhaps to be one of the unreturned brave; and I have a *cultus* for Tamate; he is a man nobody can see and not love. He has plenty of faults, like the rest of us; but he is as big as a church.’

In the year 1881 the first converts of the mission were baptized, and since that time the work has become more and more successful.

Ten years later the Methodist Mission was begun. Like the L.M.S., the authorities were wise in choosing men who had had previous Polynesian experience of mission work. Dr. Brown, an old campaigner, with the Rev. W. E. Bromilow (who had served for some years in Fiji) and the Revs. S. B. Fellows, J. T. Field, J. Watson, and Mr. G. H. Bardsley, landed at Dobu—one of the islands off the mainland—and there commenced operations. From the first the missionaries met with much encouragement, and the development has been steady ever since.

Later in the same year the Anglican Mission

was established. The Rev. A. A. Maclaren was the pioneer missionary who visited the district the year before to make arrangements for the enterprise. Upon his return to Australia he was successful in arousing interest in this work and in securing helpers to carry it on.

‘Mr. Maclaren and Mr. King went first in a schooner with material for house-building, and landed at Bartle Bay on August 10, 1891. This date is kept in New Guinea as the anniversary of the practical commencement of the mission. A hill named Dogura, which had been the site of a great battle, just above the native village of Wedan, was fixed upon as the site for the head mission station. Here, with no small labour, and amid many privations, the work was begun. In October the other mission helpers arrived. By that time the mission house was partly built, but the first arrivals had begun to suffer from the privations which had been inevitable. The strain proved too great for the brave leader of the mission band, and he suffered continually from attacks of fever. But, with the aid of his fellow helpers, a beginning of mission work was made. The natives gathered to the station and received their first impressions of Christian teaching. Diligent work was carried on for

the evangelizing of the neighbouring village. In November Mr. Maclaren sought to extend the mission work, and journeyed up the coast with Mr. Kennedy and some natives in a whale-boat. He visited Boianai, about fifteen miles from Dogura. A large tribe was settled there. They had been reported as fierce and warlike, but Mr. Maclaren went fearlessly among them, and they received the missionaries kindly. A further journey was made to Cape Vogel and Mukawa, where Mr. Maclaren had fixed a site for a station in the previous year. The prospects of extending the work were encouraging, and Mr. Maclaren returned hopefully to the head station. But his unsparing labours led to a serious illness. He was obliged to go to Samarai for treatment. Thence the Governor sent him to Cooktown on board the s.s. *Merrie England*. But on St. John's Day, December 27, 1891, the brave and faithful pioneer was called to rest. He died at sea; his body was taken to Cooktown and laid to rest in the cemetery there on Holy Innocents' Day.¹

In 1897 a bishop was appointed, and the work was consolidated. In 1898 some of the firstfruits began to appear, and the bishop had the privilege of confirming some of these Papuan converts.

¹ *New Guinea* : S. P. G. Historical Sketches.

It is to be noted with satisfaction that there is no 'over-lapping' on the part of the Protestant missions in New Guinea. The spheres of the three societies at work have been carefully mapped out and agreed to, and this will surely prevent complications in the future, and save the natives from the spectacle of a divided Church.

Though statistics are an unsatisfactory measure of success, they are not without their significance. The L.M.S. reports for 1910 fifteen English missionaries, 148 native preachers, 1,355 church members, 6,809 other native adherents, 45 schools and 2,959 scholars.

Measure of
Success.

The Methodist Mission reports six missionaries, seven lay missionaries, 74 native preachers, 39 unpaid preachers, 909 church members (with 629 on trial for membership), 22,741 attendants at public worship, 78 schools, and 3,984 scholars.

The Anglican Mission statistics give the white staff as 22, island teachers 29; 650 natives have been baptized since the commencement of the mission, over 300 are at present communicants, 1,451 scholars are on the school roll, while there is an average attendance at the services of 4,537.

The influence of Christian missions in New Guinea has been favourably commented upon



AN OPEN-AIR SERVICE.

by almost every administrator. They were the pioneers of civilization here, as in most places in the Pacific, and in this instance the Government has not been reluctant in testifying to the work that has been done.

The Acting Administrator (Judge Murray) says:

‘The steady advance of missionary enterprise will be noted with satisfaction. Any one who has had experience of Papua, whatever his views on religion may be, must at least realize the enormous civilizing influence which has been exercised by the Missions. It is fortunately not necessary to enter into the vexed question of whether the Government owe more to the Missions, or the Missions to the Government; the broader and truer view is to regard both Missions and Government as working together towards a common end, that end being the amelioration of the native races of Papua. The goal of both is identical, and the general direction of their march the same. . . . It would probably be quite safe for a white man to travel unarmed from the Purari delta to the German boundary—far safer than to walk at night through parts of some of the cities of Europe and Australia—and this is largely due to the efforts of the London

Missionary Society and the Anglican Mission.

. . . The debt which the Government owes to the Missions is therefore far greater than any amount which they may contribute to the revenue by way of customs.'

Sir William McGregor, the late Governor of New Guinea, in one of his annual reports thus refers to the work that has been done by the Methodist mission in the out-lying islands :

'Two points have been characteristic of this Mission from first to last—intense earnestness and sound practical good sense. Their deep earnestness, which never approaches bigotry or fanaticism, began to tell upon the natives soon after their work was begun. They have maintained, without flagging, the zeal and industry with which they began, with the result that there is perhaps no more successful mission than theirs. Mr. Bromilow has reduced Dobu and its neighbourhood to a decently behaved community, who keep Sabbath, go to school, attend church, and conduct themselves like an ordinary Christian parish. The immensity of the transformation can be appreciated only by one who has seen these tribes half a score of years ago, and who visits them now.'

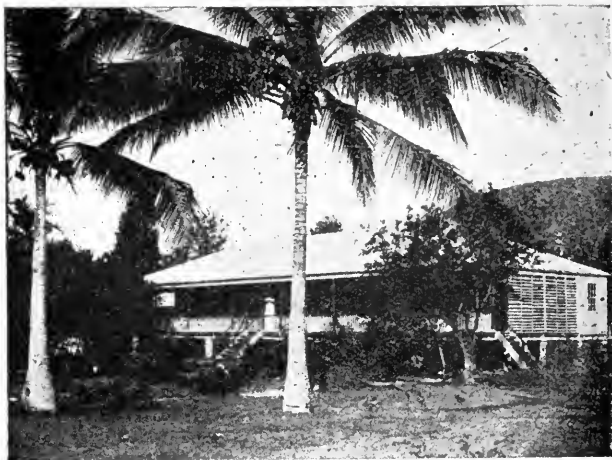
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He concludes his remarks upon the Mission work in these words:

‘The lapse of time has steadily strengthened the conviction that Mission labour is of immense value and importance in the Possession. The training and education of children and of youth is practically in the hands of the Missions. The figures will give a fair idea of the extent to which this very important task is attended to. The example of the regular and upright life of the missionaries is of itself an object-lesson of great significance. The humanity they practise in regard to the sick, the castaway, and the abandoned child, the moral force by which they exercise restraint over many bad characters, and their sympathy with the weak and suffering, are all softening and ameliorating influences that could not otherwise have been supplied to the natives.’

Nor is the change merely superficial. New moral and spiritual qualities are being brought forth from these native souls. Dr. Brown paid a visit to New Guinea some few years after the commencement of the work in Dobu, and he writes:

‘I was much affected by the prayer of one of Mr. Bromilow’s students on board the *Dove*



A MISSION HOUSE, NEW GUINEA.



A SEWING CLASS.

at our united family worship. He said: "O Lord, help us to behave ourselves aright while these our Panaieti (heathen) friends are with us. O help us that we may do nothing that would discredit "taparoro" (Christianity). Help us, Lord, that we may not show them anything that is wrong, but may all our conduct be such that they may see what true religion is." This was a good prayer, and was offered by a lad who was a wild savage when we landed in Dobu six years before. It abundantly proved here, as in every other place, that "if any man be in Christ Jesus he is a new creature."¹

When one considers the size of New Guinea and then notes on the map the pitifully small area touched by the Christian missionary, one is inclined to be overwhelmed with a sense of the gigantic task before the Christian Church in that land. Less than one-sixth of the total population has been even touched by missionary agency, and that but slightly. There are vast tracts in the interior where the old ways of savagery have never been altered in the slightest degree. There must be no slackening of effort if those tribes are to be given the benefits of the gospel within any measurable time.

The Work
yet to be
done.

¹ *Autobiography*, p. 499.

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There is much that is attractive about the Papuan. — He has many virtues which cause us to look upon him with kindlier eye; but we have not done our duty to him until we have given him the opportunity to live his life in the light which Christ brought to men, and which is the birthright of the New Guinean as surely as it is ours. We have done much as a race in providing him in British New Guinea with such a paternal and worthy government; but we must not stop there, for the benefits of civilization are flowers that wither when severed from the stem on which they have grown. Western civilization without the Christian influence that inspired it is a thing of extreme deadliness to any people.

From almost every missionary comes the report that doors are opening on this hand and on that; and unless opportunity is taken advantage of, the danger is that the people grow tired of asking for the teacher and preacher. At one time the Church used to pray that doors might be opened; there is no need to pray that in this field—the prayer has to be that men may rise up and enter.

Then there is much to be done for those who have lately put on Christ. Their knowledge of Him is slight, and their conception of Christian

life is necessarily feeble. This demands a fuller and more thorough course of instruction. Too often converts are baptized hastily—and though this has much in its favour as a policy, there ought to be sufficient opportunities provided for a post-baptismal rooting and grounding in the faith.

Industrial work will doubtless occupy a prominent place in the future efforts of the missionaries. Already the need of this has been emphasized by them, and a start has been made in a modest way. The natives must be saved from the evils of the lethargic life which too frequently comes with civilization. For them there has to be preached the 'gospel of work.' Here is a specimen of a sermon given to some tribes on the islands off the coast of New Guinea; and though the pidgin-English may amuse us, the sentiment underneath it is vital to the well-being of the people to whom it was addressed:

'You people alonger this place you think you good fellar. You think God bery glad longer this island cos you come alonger church all de time, sing and pray plenty. God not glad alonger you. He very angry. What for? Cos wife and piccaninny belong you be hungry. He cry, cry, cry all de time. You big, strong man here too much lazy. You

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no work, and this Book he speak suppose a fellar no work catch 'im kaikai (food) for wife and piccaninny belonge him, God angry alonger that fellar. All same fellar no go church and no beliebe about God. God been put in de water all round dis island plenty pearl-shell, plenty tortoise-shell, plenty bêche-de-mer. He gib arm, leg belong you; go swim and get him. Then you go sell him longer Thursday Island, get plenty money, buy flour, rice, biscuit, tin-a-meat. Wife, piccaninny belonge you no more hungry, no more cry, all together fellar come along church, sing and pray and thank God. That proper fashion.¹

It may be pointed out by some that there is danger in specializing in industrial efforts. That has to be admitted, and there is therefore call for wisdom in launching and carrying out these projects. It must ever be borne in mind these things are only secondary and adminicular to the chief object—bringing men into the kingdom of God. One of the missionaries, in a recent report, carefully guards this position:

“Where all are selfish the sage is no better than the fool, and only rather more

¹ Quoted in *The New Guinea Mission*, L.M.S., by Prof. Martin.

dangerous," says Froude. And if this industrial work of Papua only served to make the native more efficient as a man who would grasp every possible advantage for himself, or if, looking at the matter from another point of view, there were any likelihood of the industrial interests and the prospects of profit crowding out the higher objects of character-building and spiritual achievement, the position would be dangerous. But that the scaffolding should now be mistaken for the building is inconceivable; and that the building is going up is shown by the fact that on the head station some thirty young men and women, who for years have lived in the atmosphere of industry and order, instruction and reverence, have been baptized into the fellowship of the Christian Church. "From this thirty we look with confidence for real and blessed developments in our future work."

CHAPTER XII

The Australian Aboriginal

You taught me language; and my profit on't
Is, I know how to curse.

Caliban, in The Tempest, Act I, Sc. 2.

THE Australian Black, for purposes of anthropological comparison, is usually considered the lowest type of human life on our planet. These people are the most primitive of whom we have any knowledge, and it seems that they have been more isolated, and for a longer period, than any other race. This, in all probability, explains their low development. It is believed that they are practically a single type right through the great Australian continent; and though there are evidences that other elements have blended in their constitution, yet they have been so long apart from the rest of mankind that all distinguishing characteristics are completely merged. Many maintain the theory that the progenitors of the race crossed over from New Guinea in prehistoric times, when

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the two islands were joined by an isthmus, or by very shallow water.

The physique of the aboriginal is not so puny as we might expect under the circumstances. Though they carry very little muscle, and are usually lank, yet their wiriness and strength are remarkable. The teeth are excellent and well formed; the hair is raven-black, wavy, and abundant; and the carriage is erect and even graceful. The skull is the most abnormal feature. It is thick, and the cerebral capacity is extremely small, while the forehead recedes in a marked degree.

Of civilization, as understood by us, they had none. They did not even rise to the art of house-building — being content with a rough shelter of bark, and frequently not so much as that. They wore no clothes, except occasionally an opossum skin in the colder regions; and they only rarely attempted to cook food, and that in the most primitive fashion. They never planted gardens, but trusted to the supplies of wild trees and roots. The few weapons and tools which they possessed were made of wood or rough stone. The most remarkable weapon was the boomerang, and in throwing this the natives rose to a wonderful skilfulness. They were also expert in throwing a spear, with which

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they were able to transfix an opossum or kangaroo at quite a long range.

Where the aboriginal excelled was in the hunting-field. He stalked his prey with a cunning and intelligence that cannot be challenged by any people. Stern necessity made him keen, and it was only rarely that his quarry, once marked, escaped from his pursuit. In recent years this sharpness of eye and quickness of observation have made him an excellent "tracker" of escaped convicts and fugitives from justice, and the Queensland police have found a valuable bloodhound in the Australian Black.

'Like all other barbarous people, the aborigines of Queensland, in their primitive state, are remarkably indolent, and seldom exert themselves in any way, unless forced to do so from pressure of hunger; and, as they uniformly feast till all is gone when they have an abundant supply of food, they are not infrequently put to their wits' end, especially in the interior, where, at times, food is comparatively difficult to procure. The native stomach, however, is by no means fastidious. Fish of all kinds, including the turtle and various kinds of shell fish; kangaroos, wallabies, opossums, iguanas, birds, snakes; wild honey or sugar bag, which is very

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abundant; the native fig, the bunya fruit, and several kinds of berries; roots of different kinds, particularly one called bamboo, a species of yam; and the root of the common fern—all contribute to furnish out their multifarious bill of fare. And when little or none of these articles can be procured, they have only to pull up the stem of the grass-tree, at the decayed root of which they are sure to find a whole colony of fat grubs, of which they are never at a loss to make a hearty meal.¹

Of morality there was but the faintest beginnings. Many observers deny that there is anything that can be called by that term. In any case the laws were most paradoxical. A woman was held to be the property of a man, and unfaithfulness was punished by death; yet on certain occasions she was handed over to promiscuous outrage, or loaned to some other for stated periods. Horrible rites connected themselves with the age of puberty, and gruesome ceremonies initiated the boys into the state of manhood. A writer in the *Encyclopaedia Britannica* says of the aboriginal, 'He has no gratitude except that of the anticipatory order, and is as treacherous as Judas.'

¹ *Annual Report of Chief Protector of Aborigines, 1909* (Queensland).

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On the other hand, those who have studied him at close quarters declare that he is not without some elementary ideas of virtue.

‘According to the dim light of these savage people, they had their ideas of virtue and morality. Their ethical code differs radically from ours—for ours is the product of Christianity—yet it cannot be denied that their conduct is ruled by it, and any known breaches are dealt with surely and severely. We may take the Kurnai tribe, of Gippsland, as a bright example. At their initiation ceremonies, the Jeracil, the novices were instructed among other things:

- (1) To listen and obey the old men.
- (2) To share all they have with their companions.
- (3) To live peaceably with their friends.
- (4) Not to interfere with girls or married women.
- (5) To obey the food restrictions, until released from them by the old men.
- (6) To injure none of their kindred by evil magic.

‘Dr. Howitt says: “All those who have had to do with the native race in its primitive state will agree with me that there are men in the tribes who have tried to live-up to the standard of tribal morality, and who were faithful friends, and true to their word; in fact, men for whom, although savages, one must feel a kindly respect. Such men are not to be

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found in the later generation, which has grown up under our civilization." The old blacks aver that contact with white men has made the new generation selfish. Generosity is certainly one of the most pleasing features in the character of the native—his ideal of life is based on communism, not on individualism.¹

Similar differences of opinion exist as to the religious notions of the race. One writer says: 'The most cursory observer of the aboriginal will notice that he makes no visible acknowledgement of a Supreme Being. He has no altar and no form of sacrifice. The fear of any future punishment or the hope of any future reward is neither a deterrent nor an incentive. If he has a religion, it is something completely apart from morals. There is no evidence to show that a Black-fellow is guided or influenced in any action by a knowledge of a Supreme Power to whom he is responsible.'

Others declare that all his rude attempts to propitiate evil powers by magic and wizardry are strivings after the 'Unknown God,' and should be treated as religion in embryo. 'Dr. Howitt sums up this question by saying, "Although it cannot be alleged that these

¹ *The Australian Blacks* (Church Missionary Association, Melbourne), p. 12.

aborigines have consciously any form of religion, it may be said that under favourable conditions they might have developed into an actual religion, based on the worship of Mungan-ngaua or Baiame." But it must be borne in mind we are dealing with a primitive people, and all their knowledge and works are of an undeveloped type. Can we not call their flint-cutting instrument a knife because it is so far inferior to those ground in Sheffield steel? May we not call their mia-mias dwellings because not built in our superior styles of architecture? Neither may we deny these simple people a religion, because it falls so far beneath our Christianity.¹

The fact has to be faced that the Australian Black is dying. The numbers diminish year by year with lamentable rapidity. The number to-day—according to the latest Government estimates—is only just over 74,000. There are 20,000 in Queensland (where it was estimated there were ten times that number one hundred years ago); 3,500 in South Australia, 250 in Victoria, 27,000 in West Australia, 16,000 in the Northern Territory, and 7,370 in New South Wales.

Their Need. The British race has dispossessed the aboriginal of some of his hunting-grounds, and made it far

¹ *The Australian Blacks*, p. 13.

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harder, therefore, for him to live. By the introduction of foreign vices he has made his moral life of even lower quality; while the effects of civilization have been, for the most part, a drain upon his resources. All this constitutes a very real claim upon our justice and sympathy.

It may be argued that it is almost impossible to lift a being so degraded to any worthy place in life, and that the attempt is doomed from the very outset. Against that contention it must be said, first, that no wide movement has been made in this direction to prove the truth or untruth of the statement; and, secondly, that wherever efforts have been made, on a small scale, the aboriginal has not been unresponsive.

There is no necessity to bring forward evidence to prove the low mental and moral state of the average Australian Black. His own indigenous habits are most of them of a revolting and degrading character, and so far we have done very little to cure him of them. On the other hand we have taught him the language of our lower civilization, and his profit is that he knows how to curse. We have initiated him into vices that are far more deadly, both to body and soul, than his old ones were; and we can scarcely wonder that ever and anon a desire to be avenged on the 'superior' race takes complete



AUSTRALIAN ABORIGINES.



TEACHER AND CLASS.

possession of him. Diseases unknown in his old life have fastened themselves upon him, and these have been transmitted by low white men whose moral sense is of an inverted order.

Liquor has become one of his deadly enemies, and until recently no earnest efforts were made to protect him from its assaults. The Queensland Government has done much to prevent the hotel loafer and the vicious trader preying upon this form of native weakness, and the Protector reports a general decrease in drunkenness on the part of the aboriginals. It is a pity that the same strictness is not enforced throughout Australia, and it would appear that there is needed a change in the policy of dealing with the Black-fellow. The policy ought to be Federal rather than State.

Opium has become an even greater curse than liquor. This is specially true of North Queensland, where there are numbers of Chinese. Although the Commonwealth Government has prohibited the importation of the drug, except in limited quantities and to recognized druggists, yet it is to be feared that a considerable amount of this baneful narcotic finds its way into the country, and is obtained by the weak Black-slave. The following reports from inspectors in various districts in Queensland for 1910 will

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give some idea of the hold this habit has upon the native:

‘GERALDTON.—Drinking is not indulged in to a great extent by the aboriginals; opium seems to be preferred. As far as I can learn, three-fourths of the population smoke opium when it can be got.’

‘HERBERTON.—Drink is not indulged in to any great degree by the aboriginals in this district. There have been a very large number of convictions for opium traffic, as the monthly returns furnished to you show. The Blacks manage to get the charcoal opium from the Chinese in spite of the watchfulness of the police; but the use of the drug both by Chinese and aboriginals is considerably decreased, as the provisions of the Act have been more strictly enforced for the past couple of years, and the Chinese cannot now procure the same quantities as formerly.’

‘INGHAM.—The aboriginals of this district have been very sober during the year, only two being before the court for drunkenness. Opium is still being brought into this district, and many cases are lost owing to the police not being able to arrest for having opium unlawfully in possession. If the Acts were amended in this direction, it would have a

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greater effect in preventing it being brought into the district.

The influence of the Chinese has been unfortunate. The 'gins' (aboriginal women) have been seduced in great numbers by the yellow man, and the most dreadful results have followed. The Government in Queensland has found the problem to be a serious one, and it is to be hoped that measures may be devised to put an end to this business.

'On the whole I found the condition of the aborigines fairly good; but in one or two districts, such as Geraldton, where numbers of Chinese are congregated, it will be necessary to adopt some means by which these people will be debarred from any intercourse whatever with the natives. As matters are at present, the Chinese supply opium to and interfere with the "aboriginal women," the result being disease and speedy death. It is my intention, however, to make a separate communication to you on this subject, and to suggest some means by which the evils complained of may be put an end to.'¹

It seems certain enough that the Blacks as a race will eventually disappear, but that does not absolve us from doing our utmost to make their

¹ Protector's Report, 1909.



TEACHER AND PUPIL.



THE OLD ABORIGINAL QUEEN.

lives as happy as possible and to give to them the hope of salvation that comes through faith in Christ. Speaking of the tribes of Central Australia, Professor Spencer, in tragic tones, declares, 'With the spread of the white man, it can only be a matter of comparatively a few years before the same fate will befall the remaining tribes, which are as yet, fortunately, too far removed from white settlements of any size to have become degraded. No sooner do the natives come into contact with white men than phthisis and other diseases soon make their appearance, and after a comparatively short time all that can be done is to gather a few remnants of the tribe into some mission station, where the path to final extinction may be made as pleasant as possible.'

Does not the thought that we have done so much to degrade and to exterminate the Black fill us with shame? We ought to redouble every effort to reach him in order to make some slight atonement for our barbarous treatment of him in the past.

Although Australia has done so much for missions in the South Seas, she has done very little for the heathen within her own borders. It often happens that distance lends an enchantment to missionary work, and many a young lady who

**What is
being done.**

volunteers for China does not notice the poor Celestial who delivers vegetables at her door. Thus it seems to have been with the aboriginal.

When colonization was first attempted, the early missionaries did not lose sight of the needs of the black race. Various efforts to win the aboriginal were made by the Anglican, Wesleyan, and Moravian ministers, but with scarcely any success. In their disappointment they turned to the inflooding European people, and found themselves so fully occupied that the Black-fellow gradually fell out of mind.

In 1855 an Anglican mission was commenced on the Murray River, and has been prosecuted ever since, though with but small result. In 1861 work was commenced in Gippsland, and this station has done much for the aboriginals in that district. In New South Wales the spiritual needs of the natives were much neglected until, in 1879, the Rev. J. H. Gribble—'the Black-fellow's friend'—started a mission station at Warangesda, on the Murrumbidgee, near Narrandera. Many men there still remember him with gratitude and affection. This centre is now within the diocese of Riverina, and in some ways may still be regarded as a Church of England Mission. More recently an undenominational body has set to work, employing thirteen agents

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at as many stations, and the official supervisors report that the improvement caused by the presence of the missionaries is very marked.

One of the most successful of the Anglican missions is at Yarrabah, in North Queensland. It is well organized, and exerts a wider influence than can be conveyed by statistics.

'The Yarrabah Mission was founded under the name of "Bellenden Ker," by the Rev. J. B. Gribble, on June 17, 1892. In those days people looked coldly on missions to the Blacks—perhaps even the Australian Board of Missions itself, which controls the affairs of this station and that at Mitchell River, entertained small hopes of success. Mr. Gribble was forced to retire in broken health after three months' work, and died in Sydney on June 3, 1893, at the early age of forty-six. The Rev. E. R. Gribble took up the work on his father's retirement. For the first six months the natives were suspicious, and kept out of sight. The first service attended by Blacks was held on December 12, 1892, and daily morning and evening prayer has been held ever since. During the sixteen years of its existence the mission has grown, until now it has in its care 360 aboriginals, in addition to the mission staff. The main buildings comprise the

mission house; church, school, store, boys' and girls' dormitories, together with kitchen and refectory for each; hospital, dispensary, and nurses' quarters; engine shed, stables, gas works, and numerous out-buildings. Scattered over its area of eighty square miles are nine settlements. These settlements secure the cultivation of the best land, meet in a measure the roving instincts of the natives, and provide openings for married couples. At two of the out-settlements, Reeves Creek and Buckle Creek, churches have been built, and on Fitzroy Island also a concrete church, where services are regularly held.

'Yarrabah is not only a mission for religious teaching—though it certainly is that—it is an industrial settlement and a school where the natives are taught by precept and example to live and learn and work. The chief crop in 1907 was cotton. Ten acres were planted, and did splendidly, on account of diligent cultivation. Other produce comprises coconuts, bananas, yams, paw-paws, sugar-cane, coffee, rubber, taro, sweet potatoes, mangoes, oranges, lemons, arrowroot, pineapples, &c. Beside agriculture, a little horse-breeding is done, and pig and poultry farming. The men and boys also work at building, steam-milling,

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wire-fencing, ploughing, carting wood, felling scrub, &c. The women and girls may be seen engaged in minding and nursing small children, sewing, washing, baking, scrubbing, also mat-making.

‘To maintain discipline amongst the inmates, some of them garnered from the very dregs of the lowest class of natives, is no easy task; yet Mr. Gribble succeeds admirably. Not force, but moral suasion, is the usual method. As far as possible in all things he has worked along the lines of the native customs and ideas. Have they the conception of a glorified Head Man up in the skies as supernatural Being? He does not trample their shadowy deity under foot, but fills out the idea by pointing to Christ and the Father as its realization. Do they believe in community-life, rather than individualism? This again he adopts as the leading principle of the station. Were their tribes ruled by public opinion, and was tribal law administered by a council? He then appeals to their united judgement in cases of wrong-doing. The Church is the centre of their life, and the hub of the entire settlement. From that little temple all the laws that guide Yarrabah have been promulgated; in it all the teaching that has transformed the dusky

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inhabitant has been first given. For punishment Mr. Gribble relies upon the sensitiveness of those children of nature to public opinion. Having ascended the pulpit, he mentions the name and offence of the delinquent in church, and quietly says, "Now does any boy or girl think that was a right thing to do?" And the culprit hangs his head in shame, probably more punished by his companions' disapproval than he would be by other methods of correction.¹

There are other Anglican stations at Mitchell River and at Roper River which appear to be doing excellent work.

The Presbyterian Church has charge of stations at Mapoon, Weipa, and Aurukun. The missionaries are chiefly Moravian, but the funds are supplied by the Presbyterians of Australia. Considerable progress has been made at each of these places, and the mission is branching out into other districts. The Superintendent of Mapoon (Rev. N. Hey) reports as follows:

'The number of aboriginals who have benefited by the rations issued during the year was over 300; the average daily attendance at the station only 118. A considerable number of aboriginals are still wandering over the

¹ *The Australian Blacks*, p. 27 *et seq.*

reserve; but in cases of sickness or accident they visit the station, where they know they are always welcome, and receive attention. Among a sick and dying people medical work is indispensable. Both in 1908 and again during the past year a severe epidemic of influenza and dengue fever visited our people, and nearly the whole population was attacked. Tubercular and venereal diseases are still very prevalent amongst the adults, chiefly owing to the former visits of recruiting-boats. Much has been done in instilling into the natives the laws of health and the importance of cleanliness; but in a country and among a people where nearly everything is done 'to-morrow,' old habits are not quickly changed, and much more has still to be done to overcome fatalism, apathy, and firmly-rooted customs and superstition. The necessity for at least a yearly inspection by a visiting medical officer has been much felt. There have been nine deaths and six births during the year; most of the deaths have taken place outside the mission.

'The general conduct of the people has been, on the whole, good; and all have been willing to obey the instructions given. Only through outside interference and influence was any diffi-

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culty experienced in the management of the station. The average attendance at school has been 60; the lowest, 58; the highest, 74. School hours were three in the morning and two in the afternoon. On Wednesdays and Saturdays the children were employed outside the ordinary course of school routine. The boys were taught carpentry, agriculture, and dairy work; the bigger boys had opportunities to learn the management of sailing-boats. The girls were taught sewing and general housework, besides having their own garden to attend to.'

From Weipa the following report comes:

'Our statistics still point to our people being a dying race. So far as my observation goes, the birth-rate amongst the aborigines, taken as a whole, is very low, and infant mortality is comparatively high. If one takes any group of the people, the number of women and children is generally nearly the same. Thus, if the children were apportioned out, there would be but one child for each woman; and so two people, a man and a woman, have but one child as their portion to take their place when they have passed away. Considering these things, we have had rather a high birth-rate—nine for the year; and so things looked a

little more hopeful. But then, to counter-balance that there have been eleven deaths.

'Those whom we consider our people number over 300; but with the means at our disposal we can, as it were, only touch the fringe of the work that we would like to do amongst and with them. The daily average of those whom we have fed—i.e. children, sick, and workers—has been 68. Of these nearly 50 have been children. Then to take off another five for sick people leaves us with only 13 workers. Of course we have not always the same people around us. They are constantly changing—some coming and others going; so that all, more or less, benefit from the station, though, fortunately for the work, some of the younger men stick to it fairly well.'

Good work is being done by an interdenominational society called 'The New South Wales Aborigines' Mission.' It confines itself principally to its own State, and is doing much for the natives in the scattered districts. Some extracts from the last report (1911) will give some idea of the type of work which is being carried on:

'We began the year with 27 workers, four being probationers. There are now 26 fully accredited missionaries, four probationers, and

one paid helper. Two new Mission places have been opened up, and three others are waiting, no missionary being available. At Coraki a mission house and church has been erected, and the money is in hand to build a church at Ulgundahi. God has been abundantly blessing the work in the Children's Home at Bomaderry. There are ten child inmates, and there is ample room for six or seven more. The two cottages are being purchased by the Mission, and up till now the principal purchase money has been nearly all provided by our generous helpers, Mrs. Morwick and Miss Black. In W.A. the work has made a distinct step forward during the year. The Secretary was sent over by the Central Council immediately after last year's Conference, to confer with the State representative and the Council about the work. The whole was reorganized, and a large representative Council banded together to take up, more especially, the initiation of the work in the North-West, and the Orphanage was removed to more suitable premises in Victoria Park, a distant suburb of Perth. A pioneering tour of over 1,000 miles was undertaken by Messrs. Telfer and Radford, as far as Derby, 800 miles of which was undertaken on their bicycles.

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It is quite unnecessary to say that this journey entailed many hardships, rough roads, sand hills, spinifex, sometimes many rivers to wade, shortage of supplies; but the travellers speak of the unfailing kindness of the settlers, in whose stations they found many natives employed. God has visited many of the stations with much blessing, though some have had to pass through many difficulties—drinking, gambling, and their accompanying evils, all of which are real foes to missionary work. We deplore especially the fact that drink is so easily obtained by the natives, notwithstanding legislation passed against it; but *our hope is in God*, and we trust that in the next generation these evils will have disappeared. In this State our workers personally touch about 2,000 souls, but of course these in their wanderings carry the Word to many more. Our method is to live right amongst these people, and we are convinced that this is the only effective method of successfully working amongst the native people of this land. We had hoped to have set apart a missionary to travel up and down amongst the scattered reserves, but again “no worker available” has faced us.’

We must not forget the splendid help afforded

by the Government—especially in Queensland—to the Aboriginal. There is evidently an awakening of the public conscience in regard to the treatment of the Black-fellow. Last year the several State Governments spent no less than £67,530 on the aboriginals. Protectors and inspectors have been appointed, who endeavour to safeguard as far as possible the interests of the people. Settlements have been established, teachers provided, and help given to enable the native to become a respectable and law-abiding member of the community. The missions of the various churches have been respected and helped, and the utmost cordiality has prevailed between the two departments.

Free medical attention is assured to those in need of it, and this in itself is a great advantage to a people whose ideas of medicine are so crude and barbarous. To meet the need of the winter no less than 5,000 blankets were distributed in Queensland by the Government authorities.

The morals of the people are not lost sight of. Great care is exercised in putting out young aboriginal girls to service, and rigorous punishment is meted out to those who unlawfully tamper with these wards of the State. The prohibition of liquor and opium to the race is of great

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benefit, and gradually the law is becoming more thorough in its operations. There has been a marked diminution in crime among the aborigines since these new laws came into force; and the State, though late, is attempting some part of its great duty towards these hitherto much neglected people.

Out of the 74,000 Blacks in Australia, it is probable that less than 6,000 are under definite Christian influence. The first great need is more men and women to carry on this work. It is not particularly interesting; there is no glamour around it. It is not inspiring to toil amongst dying peoples and decadent races; but we have the duty of the Good Samaritan to perform, and it must be performed in His spirit. It is a lasting disgrace to Australia—a land of wealth and of vigorous life—that so little has been done for these degraded people who were prior owners of the soil. We must not neglect the people afar; but surely our first and most clamant appeal is from the people in our own land. This ought to be the objective of the Australian Church, ‘The Evangelization of the Black in this Generation.’

What
remains to
be done.

The Christian conscience must urge upon the respective Governments the responsibility of doing all that can be done to make the temporal

conditions of the Aboriginal as healthy and invigorating as possible. There is some work which can be done only by the messenger of the Cross—for spiritual forces are the only ones which will touch the soul, and which will lead to permanent amendment of life; but the temporal powers may do very much to make straight the paths for the new Kingdom which, by every right, the Aboriginal—low as he is—may enter. The Government can safeguard the weak from the attack of the evilly strong, and thus give the higher life an opportunity of development. It would seem that the only hope for this race is to place them in inviolable reserves, where they can be shielded from the sins they are not strong enough to resist, and where they can be taught those habits of industry, self-control, and self-reverence which will eventually fit them for a hardier life. Above all, they must be brought into personal contact with those forces that have their centre in the character of our Lord and Master Jesus Christ.

CHAPTER XIII

Conclusions

'He said unto Jesus, And who is my neighbour? Jesus made answer and said, A certain man was going down from Jerusalem to Jericho; and he fell among robbers, which both stripped him and beat him, leaving him half dead. . . . But a certain Samaritan, as he journeyed, came where he was; and when he saw him, he was moved with compassion, and bound up his wounds, pouring on them oil and wine; and he set him on his own beast and brought him to an inn, and took care of him.

And Jesus said, Go, and do thou likewise.'

THE MASTER-MISSIONARY.

IN a book of this character, written avowedly for those who are in sympathy with missionary enterprise, there is surely no need to emphasize what Dr. Mott calls 'The Superhuman Factor.' Just as a practical treatise on photography takes sun-action as a matter of course and open to no dispute, so we here take for granted the power that is behind all true missionary work, and without which no real results can follow. All that we have attempted has been a review of some of the human

processes connected with this 'sun - action.' Missions, even as photography, are evolved and perfected through human experiences of success and failure; and thus gradually grow to be both art and science. We may now gather up a few of the conclusions to which our study has brought us, and endeavour to judge of some of the necessary ways of imprinting more perfectly the image and character of our Common Master upon these more or less sensitized natures which are to be found in the wide Pacific.

Our point of view will be rather that of the sympathizer at home than that of the missionary on the field. It is scarcely likely that the two may be one, for often the missionary finds it impossible to create the necessary 'atmosphere' in which alone we may appreciate his special problems. Purely local policies had better be left to those who are in closest association with the natives, but there is a responsibility which rests upon the whole Church, and it is with that we would deal.

We have already seen that the needs of the Pacific divide themselves into two main classes: first, those that relate to the state of the masses yet untouched by Christian influence; and, secondly, those affecting the condition of the people who have been 'evangelized,' but who are still in need of our help.

It is humiliating to reflect that so close to Australian shores there are over a million people who have never heard the gospel of the grace of God. They still dwell in darkness and in the shadow of death—nay, the more awful shadow of life. It is idle to bathe our thought of these people in sensuous poetry which delights to call them ‘children of Nature,’ ‘children of the sun,’ ‘Arcadians,’ and what not. Every thoughtful and humane observer sees quite a different side. They are made miserable by low practices; they are haunted by superstitious fears; they are dwarfed by pitiful ignorance. These fields in New Guinea, New Britain, New Hebrides, the Solomons, and in Australia ought to receive the first attention of the Churches responsible for the Pacific. There can be no possible excuse for not doing this duty. The ways of communication are now practically all open; the islands are all under stable governments; the survey of the Pacific is so complete that we know exactly the extent of the task; and, in many cases, the people themselves are sending Macedonian cries which ought to rend our ears with their pathos and intensity. Nor can we excuse ourselves with a plea that we cannot afford it. The churches in Australasia, which have the chief part to play in this enterprise,

The Call of the Pacific

are wealthy, and prosperity has blessed the people. We must take care that the blessing does not become our curse through neglect of plain duty. We cannot afford not to do it. There are some who argue that the needs of the Pacific are small in comparison with those of other lands. That is perfectly true; but first let us fulfil the claims of those who are nearest to us, or at least make provision whereby those claims may be fulfilled; then we shall enter into larger service with a broader and more disciplined spirit. These things we ought to do, and not leave the other undone. Furthermore, unless we evangelize these peoples now, we shall find that 'trade,' and something which passes for 'civilization,' will make our task the harder as the years go by. With common voice the missionaries declare that the races so touched by Western influences are the most difficult to win. It used to be to the credit of the Christian Church that the missionary settled first, and made plain the way for the trader and Government official. Now things are reversed: the trader settles first, and there follows hard upon him the representative of some European Power, and then the missionary comes, to find, in many cases, that the crooked paths have been made more crooked still.

It may be objected, with considerable force, that these are dying races and without future in our world. That may be, and probably is, quite true; but we have not settled the question thus. First of all, Is there no hope of saving them? We believe there is, and that out of these Pacific tribes, if only we will do our duty by them, a remnant may be saved which will not be worthless in our world. At present we are doing our utmost, whether we are conscious of it or not, to kill them. In any case, the death of these peoples will not be a mere wiping of a slate; rather, their lives will be scribbled over by other and alien lives. They will be, without doubt, absorbed by other races, and their blood will flow in other veins, and their traditions sleep in other minds. The Pacific is not going to be emptied. It is going to be filled to overflowing. We must see to it that new bottles are prepared to hold the new wine which will be poured in; and we must win, therefore, the present peoples to Christ in order to lay surely our foundations of the future and greater building that is to be.

This is assuredly a vaster task than the one we have touched upon. It is comparatively easy to win the allegiance of a savage and simple people; but it is difficult to make that allegiance

The
Reached but
Unregenerate
Mass.

an ethical power in their lives. It is quite true that many of the converts from these Pacific islands have shown a wonderful self-sacrifice, and have given full proof of the reality of the change that has come into their lives; and we shall do ill to forget the triumphs of the Cross in these once savage lands. But when we have said that, we must say something else in order to keep friendly with Truth. The great majority of the people have yet but the faintest idea of what constitutes Christian character, and consequently their ethical life is on a low plane. And how could it be otherwise? It was only yesterday that they were degraded beyond our conception, and to-day can we expect them to stand amongst the heirs of all ages? The Rev. R. Wardlaw Thompson, speaking at the Missionary Conference in Edinburgh, said: 'The most serious difficulties of the Christian worker among such peoples begin after they have come under Christian instruction, and have commenced the slow upward course of the Christian life. . . . We can only take one step at a time, and people who for ages have been sunk in gross materialism, and who have known no moral stimulus and no control of passion save fear of consequences, have to take many steps before they can reach the most ordinary standard of

moral principle and character recognized in Christian lands. Work among such peoples must, under the circumstances, demand untiring patience and the undying optimism of those who are able to see in the raw material among which they are working the vision of the far-off Christ.'

These newly-won people require the greatest care in treatment, and demand the utmost tact in dealing with them. They are at the difficult age of growing life. On the one hand we must not force their growth (as has been too often the case) by urging them to attain a standard which is manifestly above their comprehension. We must not put the savage of yesterday in the thought-clothes of the civilized European of the twentieth century. Sometimes one marvels at the childishness of the native, and often at the childishness of the teacher who would make pretence of teaching him things that he can never truly learn, and which, if he did, would not be of the slightest use to him in his life. Nor is it possible to enfranchise them with all the privileges of our more advanced state. This is the special weakness of the enthusiast at home. He believes that the things which he finds valuable and useful must necessarily be so in the case of his brown brother. Hence we have

various theories of 'higher education,' political and ecclesiastical freedom, which serve only to embarrass the missionary in his work, and to produce unhealthy unrest in the simple mind of the native.

On the other hand—and this is more likely to be the weakness of the missionary—room must be given for the developing life to expand. Swaddling-clothes are useful in their time, but the child kept too long in them will never learn to walk. The missionary sees so much of native weakness, instability, and unreliability that he is tempted sometimes to doubt whether the convert will ever be able to fend for himself. The ideal is, of course, to provide a growing environment for a growing life; and on the whole the missionary is the best judge of this, and we may leave the matter to his wisdom. Being human he will make mistakes occasionally; but he will make far fewer than the meddlesome Matties at home who would dress up the brown man in the fantastic costume of European ideas. More and more it is thrust upon the observer on the spot that the less we interfere with native custom (unless it is radically bad) the better. We are to sow the Divine Seed in the native soil, and, if we have only patience, it will be acclimatized at length, and bring forth harvest after its own kind.

Need of
Definite
Policy at
Home.

All that has been said about the unwisdom of interfering with the details of local policy does not absolve the missionary societies from formulating a definite policy for the fields under their control. There is too much left to the initiative of the man on the field, and it comes about that past experience is not gathered up and oriented. The average missionary goes down with only the vaguest ideas of what is required of him. After a few years he comes to certain conclusions, acts upon them for a while, and then leaves. He has no guarantee that his successor will follow the same lines, or that the building he has planned will ever rise upon the foundations which he has laid—often at such great cost. In this the Roman Catholic Missions set an example to us. There is something to be said for individual freedom of action; but there is more to be said for the following of a well-thought-out policy. In the case of new fields it is probably unwise to have too rigid plans; but even then certain definite objects and certain approved methods should be outlined.

Information should be carefully gathered and even more carefully considered. No fact (however seemingly unimportant) should be neglected, and the differences of conditions should be taken into account, and then a tentative policy should

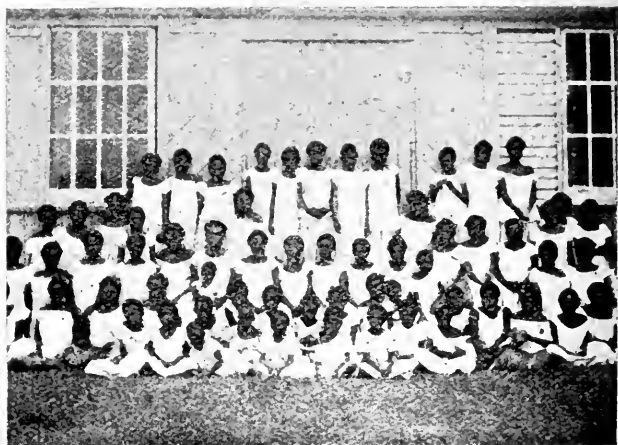
be drawn up. As experience proved the workableness or unworkableness of any particular portion, modifications could be made, until some really satisfactory plan of operations was evolved. Yet how rarely is such a thing attempted! Take for example, medical and industrial missions in the Pacific. There have been isolated instances where these have been attempted, but mainly as the idea of some individual missionary—not as part of the essential ‘policy’ of a society.

More than this; the time has arrived when the different denominations at work in the Pacific should pool their experience and come to common agreement about methods to be employed. It is a matter for profound thankfulness that there is practically no overlapping in these seas, and thus much valuable strength is conserved; but there is much yet to be gained from a frank and full discussion of the various methods employed, and a minor session of the Edinburgh Conference might well be held somewhere in the Pacific to consider its needs and claims. It may be possible in the future to arrange for a common training-college. The conditions in the Pacific are roughly the same everywhere, and the special training that men and women require could be given with great economy and mutual advantage in some such common institution. This would go

far to federate the various societies and to enable the Church to prepare herself for the greater responsibilities that will surely come to her in these Islands of the Seas.

This is a matter that the Church at home has almost entirely in her own hands. Unfortunately, hitherto she has not fulfilled her duty in a sufficiently serious and thorough manner. There has arisen, account for it how we will, an impression that almost any one is qualified to teach natives of the Pacific, and that no special training is necessary. It is to be feared that this impression still remains in some quarters. If a young man of promise offers for this field, he is sometimes bluntly told by those who ought to know better that he is too good for the South Seas, that he had better stay at home, and let some inferior man go instead. So it has come about that the type of missionary is not so high as it should be. Of course, there have been some magnificent men in the Pacific. One has only to mention Williams, the Selwyns, Chalmers, Brown, Lawes, Moulton, and Patteson to recall this fact to mind. But there have been also more 'duffers' than there would have been had the home base been more careful in selecting, and especially in training. It will be conceded that the majority have been earnest men, and

The
Selection
and
Training
of the
Missionary.



A GROUP OF GIRLS IN NEW GUINEA.



THREE GIRLS FROM THE SOLOMON ISLANDS.

have done, within the measure of their ability, excellent work; but they have also created problems which have to be solved by those who follow.

It will be admitted that a man of slight education and meagre powers can actually teach all that the native, in his present state, needs to know; but when so much depends upon how that little is taught, we see the necessity of the most thorough training. The Pacific is, in reality, only a kindergarten, and its best institutions are only schools for children; but we are recognizing to-day that it needs the best brain to teach children, if they are to reap the fullest advantages of education. Besides actual teaching, there must be a serious study of the race itself in order to diagnose its present state and to foresee its future dangers. This requires the trained and alert mind.

Then as the drift from Asia becomes more widespread, the problems in the Pacific will become more acute and their solution more intricate. Even to-day none but the best trained and most mentally agile of our men ought to be sent to the Indians in Fiji, to the Chinese in Samoa, or to the Japanese in Queensland and the adjoining islands.

The Church at home, then, must see that the

Conclusions

proper emphasis is placed on the training of men and women, and that they are given opportunity of specialized education which will fit them for their specialized task. There ought to be a definite order from those in authority preventing ministers in their first years of probation (sometimes even without a college course) from taking up mission work. It will be objected that the needs are so great that men must be sent, even though they are not fully equipped. Then, we say in all seriousness, let the needs wait. *It would be better to send down no new missionaries for five years, and have the candidates who go then properly trained, than to go on as we are at present.*

Not only better training, but a better class of man must be sought after. This is not the slightest reflection on the many and excellent men who are already in the field, or who have served there. They will be the first to emphasize this plea. Times are changing, the difficulties become greater instead of less; and we must demand the very best the Church can give for this task in the Pacific. The writer wrote to a missionary in a most important position on the mission field, asking him what he thought were the chief needs of the islands at the present time. Here is his reply:

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'What you say is quite true—the choosing of candidates is as important as their training; but the training of the men will reveal their fitness or otherwise for the work. I think that if we raise the standard of candidates and reject the eight and nine and ten per-centers, then men of the better type will offer.

M.A. (to Mission Secretary): "How's Jones doing down in the islands?"

Mission Secretary: "He's doing splendid work—a really good missionary."

M.A. (to himself): "Then if that duffer is suitable there is no need for me to go."

But as a matter of fact we Joneses are not doing well. The need of the field is *not* more missionaries, but better qualified missionaries. I should say THE need of the Pacific is better training all round, from the Secretary in the home office to the weakest native student on the field. So runs my dream.'

These things the Christian Church at home must ponder. It is high time that we awakened out of sleep, and realized that the task we have before us is such as will test the powers and endurance of the most gifted and disciplined amongst us. We have no wish to discourage any from entering upon a vocation; we can only pray that the 'call' may be so loud that



WHAT WILL YOU DO FOR ME

a man will cheerfully fit himself to obey it in the most reverent way.

There is a growing need in the islands for medical work. Here and there are to be found mission hospitals on a small scale, but we have certainly undervalued this agency in the Pacific fields. Of course, the need would be minimized if the missionaries themselves were given a practical and general knowledge of medicine and surgery; but there are many places where a thoroughly equipped hospital, in charge of a competent medical man, would do untold good. In this connexion medical work among women by women is most expedient. Even where there are public hospitals in the islands, it is almost impossible to get the women to enter. Long ages of savage life have made it impossible for men to treat women to any extent. Native 'modesty' is a most curious compound, and it is not wise to break down the fence that it has made—even though it is often ridiculous in the extreme.

Medical
Work.

Educational work needs to be done more thoroughly, and to be given a more practical bent. In the early days of missions, as we have seen, the emphasis was all the other way. The artisan preceded the missionary; the savage was to be civilized before he was evangelized; the

Education.

gospel had to follow the plough. That policy was discovered to be wrong, and now the tendency is to let the pendulum swing to the other extreme. The truth seems to be that industrial work should be contemporaneous with evangelistic effort. As the gospel wears down old customs upon which the native has depended, new means of support must be given. Many of the present difficulties in some fields are due to the neglect of this precaution. The radical trouble is that such training is very expensive if done with any thoroughness, and it is a matter of regret that the right type of man for this work is hard to procure.

The training of the teachers and preachers on the field is also one of great expense. Unfortunately, mainly through lack of funds, the training in the majority of cases is too slight to be efficient. Where there ought to be a staff of trained teachers engaged, there is frequently only one poor missionary, who, in addition to his duties as principal, has the care of a large district and an important station upon his shoulders. Until we raise the standard of our native agents on the field we cannot hope for the ideal of the 'black nets, white corks.' Next to the training of the missionary himself, this is the most important need of the South Seas.

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and a need that can be met only when the Church at home is prepared to spend more on her mission fields.

In regard to the education of the children in the primary schools, every effort should be made to make the responsible governments realize the duty they owe to the peoples under their care. In too many places the sole burden has fallen upon the missionary societies, and this has seriously crippled their financial resources. It may be that the work of instructing the children can best be done by the religious teacher, but it is only fair that the Government should contribute toward the cost of the secular education. Nor is this without advantage to the mission schools, for Government grants imply Government inspection and supervision, and the result of this is to make the native teacher, and even the European instructor, more regular and systematic in the performance of his work.

There is necessity not merely for a better type of man and a more fully-trained missionary, but much need for better equipment to enable the work to be carried out with a minimum of effort. It is pitiful to travel from station to station and to see the miserable makeshifts that have to be employed for the sake of a little economy. Usually it is false economy. Instead

**Better
Equipment
for the
Mission
Stations.**

of substantial buildings, there are too often ramshackle schools and churches, which are beneath the dignity and unworthy of the great cause they represent. Nor are they really cheap, for very often, within a few years, more has to be spent upon repairs than would have put up a really decent place. This is no plea for expensive buildings regardless of their suitability for the conditions; but it is a shame that for the sake of a few pounds a man's usefulness should be curtailed and his efficiency limited.

An instance of this is to be found in the paltry character of the boats in which, too often, the missionary and his wife have to travel. It is a matter of thankfulness that there is now a movement to supply a more suitable kind of vessel; but the old order has not completely changed yet. Sometimes a motor-launch would mean the increasing of the usefulness of the missionary by fifty per cent., and many valuable lives would have been saved if an auxiliary schooner or cutter had been in use instead of the old-fashioned 'wind-jammer.' It is no argument to say that earlier missionaries were quite satisfied with the old conditions; they would not be satisfied to-day. Why should a man attempt to dig a huge area with a spade when a steam-plough will do the work in a fraction of

the time? Let the Church remember that the most valuable thing she possesses on the field is the trained and experienced missionary, and it is to her own interest to see that he has the best help that modern advancement can supply with which to carry out his difficult task.

In this connexion it should be noted how important it is to secure, in the early days of the mission, suitable tracts of land. It is a wise rule which prevents the missionary from personally owning land; but that need not be stretched to apply to the society. To-day many a station is mourning that there was so little foresight in the years gone by, and that projects have to be allowed to drop because it is impossible to secure, at a reasonable rate, sufficient land to ensure their success. There are instances where hundreds of pounds have been expended to procure sites which could have been bought for a few shillings in the earlier days. Recognizing the importance of industrial education, the missionary societies should at once purchase, wherever possible, suitable areas for cultivation. Gradually these would become valuable assets to the native church, and provide means whereby much work in the future could be inexpensively carried on.

Another thing that the survey of the Pacific

teaches us is that the missionary—and especially his wife—should be given more frequent furloughs. The importance of this varies with the climatic and other conditions; but there can be no doubt that there has been serious loss of life, and many have been forced to retire, through neglect of this health precaution. The Government and the planter are wiser in their day and generation. In some islands—Fiji and New Guinea, for example—it would be possible to provide rest-houses in the mountains, where a climatic change could be secured more frequently. This would be especially valuable to the ladies and children of the mission, and might often save a furlough to the more distant colonies. It may be said that men in the early days did without these frequent changes. It would be interesting to compare the death-rates of the past and present in any one group, and see what the verdict would be; but there are other things to be borne in mind. First of all, the islands are not so healthy as they were. This may seem a strange thing to say; but in many cases it is perfectly true. There is more disease among the natives—especially diseases of a foreign sort. These are, as a rule, exceptionally virulent, and the filth of the native people makes them ideal ‘hosts’ for the various bacilli. Then, the wear

and tear of a missionary's life is much greater to-day. He lives at a faster rate, and has a more complex station to manage. In the old days he was six months away from civilization; now the cable, telephone, and railway are at his elbow, and these bring with them fuller days and less reposeful life. It is worry that kills, and the worries of the missionary have been multiplied of late. Moreover, he has an English community to consider, and lives in a different style—a style which in reality exhausts him more. He has to fight new enemies—enemies often of his own flesh and blood. Drunkenness, foreign impurity, gambling, and greed are attacking his converts; and the fight with these calls for greater expenditure of nerve-force than if the enemy were the old-fashioned heathenism. One notices that the men in the central stations—i.e. stations near to centres of European civilization—break down far more often than those in the out-stations, where the pace is not so furious. But whether these causes satisfy the reader or not, the fact remains that we ought to do our utmost to lengthen the term of usefulness, and to prevent premature break-down. Travelling is cheaper than it was, and there are few stations in the Pacific that are not within a week of the Australasian colonies.

The Call of the Pacific

We end with the old threadbare needs—men, money, sympathy; and the greatest of these is sympathy. Men are urgently needed—strong men, trained, equipped, resolute—men with an unquenchable passion for service, even of the humblest kind. Women, too, are wanted—tender, winsome, unselfish—women of gentle birth, good sense, competent training, to lead their coarser and darker-minded sisters to Christ and to sweeter life. If the call to service should have already sounded in the ears of any who read these lines, then rejoice with a reverent joy, for you are called to the happiest and most enthralling service the world can offer. It will not be all romance—perhaps there is very little left in the Pacific now; but even in the hours of drudgery there will come that strange incommunicable sense of the presence of the Master—a sense that is perhaps foreign to every field but that which we call the ‘Foreign Field.’

Money is needed. There must be no disguising this fact. Unless the Church at home is prepared to spend larger and yet larger sums upon the Pacific, there is no hope of claiming it in the name of Christ. It is His, for He bought it with a ‘ruddy price’; but it is being sold, as He was, for paltry pieces of silver. Who will endeavour to redeem it from trafficking hands?

So far as we are able to judge, there must be not less than double the money poured into the Pacific during the next ten years. After that the gift will have to be much greater, for new peoples and new claims will arise. Our task is not likely to be finished in this generation.

There must be sympathy. This is not an appeal for maudlin interest or watery sentimentality; there is needed an intelligent appreciation of the situation and a robust determination to meet it. There cannot be adequate sympathy without adequate knowledge; and if this volume has led only some few to take a deeper interest in these far-off lands, and has engendered a desire to know more of their real condition, then it has indirectly added to the sympathizers with the work in the Pacific. To know is to feel; to feel is to sacrifice. Robert Louis Stevenson was changed by beholding. 'I had,' he says, 'conceived a great prejudice against Missions in the South Seas, and I had no sooner come there than that prejudice was at first reduced, and then at last annihilated. Those who deblatterate against missions have only one thing to do—to come and see them on the spot.' It would be well if some more of our Christian laymen saw them on the spot, for they would come back with a new enthusiasm and a more serious conception

of the great work that has already been done, while at the same time they would be awed with a sense of responsibility for the greater work which still remains to be accomplished.

There can be no doubt that we are on the eve of a wide awakening of the Church of God to the needs of the vast millions who know not our Lord and Master. The influence of that incoming tide is being felt in every bay and inlet in the thousand isles of the Southern Seas. The waves of spiritual feeling and expectancy roll in upon lonely shores where men and women, almost worn out with toil, disappointment, and anxiety, tremble and pray. They believe that we to whom God has given so much will not fail them, and surely we shall not belie their faith.

There is Another who expects much from us. We lift our eyes from the thousands who know Him not, and we hear Him gently but reproachfully say, 'I was a-hungred, and ye gave Me no meat; I was thirsty, and ye gave Me no drink; I was a stranger, and ye took Me not in; naked, and ye clothed Me not; sick and in prison, and ye visited Me not.' Our eyes falter from His gaze, for we know what He will say unto us: 'Inasmuch as ye did it not to one of the least of these, ye did it not to Me.'

How shall we answer Him?

S. J. FRASER & Co.,
Printers,
84 & 86 TABERNACLE STREET,
LONDON, E.C.



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